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OF  
**INQUIRY ON MISSIONS**  
AND  
THE STATE OF RELIGION.

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# AMERICAN

# Missionary Register.

VOL. I.]

JUNE, 1821.

[No. 12.

## Reports of Societies.

### FIFTH REPORT OF THE AMERICAN BIBLE SOCIETY.

PRESENTED AT THE ANNUAL MEETING,  
MAY 10, 1821.

*Secretary for Foreign Correspondence, Rev. Dr. MILNOR ;—Secretary for Domestic Correspondence, Rev. Mr. WOODHULL ;—Treasurer, W. W. WOOLSEY, Esq. ;—Agent, J. NITCHIE, Esq.*

By the abstract which we shall now give of this interesting Report, it will be seen, that, notwithstanding "the pressure of the times," the funds of the Institution have been increased, and "the Managers have been enabled to occupy new ground," and "to extend the sphere of their usefulness."

#### *Bibles Printed.*

There have been printed at the Depository of the American Bible Society during the fifth year,

|                           |        |
|---------------------------|--------|
| Bibles, . . . . .         | 29,000 |
| New Testaments, . . . . . | 30,000 |

And received from the British and Foreign Bible Society, for distribution in Louisiana, French Testaments, . . . . .

|  |        |
|--|--------|
|  | 800    |
|  | 59,800 |

Which added to the number mentioned in the last Report, . . . . . 171,752

Make a total of Two HUNDRED AND THIRTY-ONE THOUSAND, FIVE HUNDRED AND FIFTY-TWO Bibles and Testaments, or parts of the latter, printed from the Stereotype plates of the Society in New-York, and at Lexington, Kentucky, or otherwise obtained for circulation, during the five years of its existence.

An edition of two thousand French  
June, 1821.

Bibles, from the Stereotype plates, has been published.

The Managers have also procured, during the year, two sets of stereotype plates of the New Testament, in the brevier type and the 18mo size, from which 15,000 copies have been printed. They are enabled to furnish these New Testaments at the very low prices of twenty-two and twenty-five cents; and the edition is excellently calculated to supply the great and increasing demand for the Scriptures for the use of Sunday Schools.

It has been highly gratifying to the Managers to receive from various quarters, during the year, many repeated testimonies to the superiority of the work done in the Depository; and this fact, together with the low prices at which the copies of the Scriptures published by the Society are afforded, show the vast importance and utility of that establishment.

*Bibles issued from the Depository.*

There have been issued from the Depository, from the 30th of April, 1820, to the 1st of May, 1821,

|                                |        |
|--------------------------------|--------|
| Bibles, . . . . .              | 26,772 |
| Testaments, . . . . .          | 16,424 |
| Gospel of John, in Mohawk,     | 40     |
| Epistles of John, in Delaware, | 10     |
|                                | -----  |
|                                | 43,246 |

In the four preceding years, there were issued,

|                                |        |
|--------------------------------|--------|
| Bibles and Testaments,         | 96,314 |
| Epistles of John, in Delaware, | 726    |
| Gospel of John, in Mohawk,     | 62     |
|                                | -----  |
|                                | 97,102 |

Making a total of ONE HUNDRED AND FORTY THOUSAND, THREE HUNDRED AND FORTY-EIGHT Bibles and Testaments, and parts of the New Testament, issued by the American Bible Society since its establishment.

Of the Bibles issued from the Depository during the fifth year, there were, German, 157; French, 532; Dutch, 22; Gaelic, 10; Welsh, 1.

Of the Testaments, 1308 were Spanish.

The Kentucky Bible Society have nearly disposed of the edition of 2,000 Bibles, published by them from the stereotype plates located at Lexington. They have resolved to print another edition, also of 2,000 copies, which is already considerably advanced.

*Gratuitous Distribution.*

Agreeably to the intimation in the last Report, Testaments in the Spanish language have been sent to the Municipality of Buenos Ayres, for distribution among the pupils in the primary schools of that place. The Board have not learned whether they have been received, and whether it would be advisable to send a further supply. They have recently been informed that Spanish Testaments may probably be introduced into that region of South America through another channel, and they have resolved to embrace the opportunity which they now have of giving the Scriptures more extensive circulation in that quarter.

Copies of the New Testament in Spanish have been sent to other parts of the Spanish American possessions. In one

place, the copies were disposed of in three days, and numerous applications were made afterward.

The changes which have already taken place, and the still greater changes which may be expected, in the Spanish Colonies in America, will probably open the door to a free circulation of the Holy Scriptures among the inhabitants; and there is every reason to believe, that they are deplorably destitute at present, and would joyfully receive the records of inspiration.

The Managers have recently learned that there is a prospect of interesting some of the Catholic Clergy in Louisiana, in the work of circulating French and Spanish New Testaments in the Catholic versions, among such of our fellow citizens in that State as use the one or the other of those languages. By the liberality of the British and Foreign Bible Society the Managers have been furnished with French New Testaments of the above description; and they will now be able to forward such supplies as may be required.

During the past year a number of French and English Bibles have been sent to the Vermont Bible Society for distribution in Canada, where the Managers of that Society expected that they would be favourably received. It is not yet known with what success the measure has been attended.

The distribution of the parts of the Holy Scriptures which the American Bible Society have printed in the Indian languages, is by no means so active and extensive as the Managers earnestly desire that it should be. They have gladly embraced an opportunity presented by the Connecticut Reserve Bible Society, and forwarded to that Society a supply of the Gospel of John in the Mohawk language, for a settlement of Mohawk Indians who were able to read, living in the vicinity of Lower Sandusky. A gentleman in Montreal has recently written to the Managers in relation to a few Mohawk Indians living in a village on the river St. Lawrence, about ten miles from that city. A suitable number of copies of the Gospel of John in the Mohawk

language have been directed to be forwarded for the use of the Chief of these Indians, and several individuals among them who are represented as very desirous of receiving these Scriptures.

Few of our Red brethren have learned to read; only a part of that number can understand the Mohawk or Delaware, and these circumstances, together with a want of access to proper channels of distribution, account for the delay of a general circulation of the Scriptures in these Indian dialects. The managers invite communications from their friends, and others, who are in the neighbourhood of Indian settlements, and will be glad to receive information of any opportunities for the circulation of their publications of parts of the Scriptures in Mohawk and Delaware, among such as may be able to use them.

The Managers have much gratification in stating that a proposition was made by them to the Honourable the Secretary of the Navy, for the supply of the Navy of the United States with Bibles, and that the proposition was received by that gentleman in the most pleasing manner. Accordingly, 3,500 Bibles have been appropriated for this object, with the view, as suggested by the Honourable Secretary, that every petty officer and seaman may be furnished with a copy of the Scriptures for his perusal. Suitable directions have been issued from the Navy Department in relation to the distribution and preservation of the books; and the Managers have been highly gratified from learning that the officers are active to circulate among their crews, and that the men are very thankful to receive, the precious volume of Divine Truth. Already 1,650 Bibles have been issued for the Navy from the Depository, and the remaining 1,850 will be furnished as they may be wanted. The Managers trust that, by this measure, they will be honoured as instruments of conferring lasting and essential benefits on so large a portion of the seamen of the country as are employed in the ships of war.

Besides this large gratuitous grant for the United States' Navy, the Managers have made many other donations to

various Bible Societies throughout the United States and their territories. The Board have been induced to make these donations by several considerations. In many instances, the donations have been given to young Auxiliaries, which were feeble in their infancy, and required the fostering hand of the Parent Institution.

In other instances, the result of diligent inquiries had been the discovery of most affecting circumstances, showing that the Scriptures were needed to a degree which would scarcely have been credited without strong and positive testimony. In the bounds of one County Society in the state of New-York, the number of 878 families have been found destitute of the Scriptures, while there are only about 22,000 souls in the whole county. By another Society, a County Society in the state of New-Jersey, the Board have been informed that 'several persons or families had been discovered who had never seen a Bible, and knew not what kind of book it was, nor the origin of the human race.'

A Total of FIFTEEN THOUSAND TWO HUNDRED AND FORTY-TWO Bibles and Testaments, and parts of the latter, value \$9447 84, was issued gratuitously during the Fifth Year of the Society, to sixty-nine Auxiliary Bible Societies in various parts of the United States, to one Vessel of War, to two Public Bodies, to eight Naval Stations of the United States, and to eight Individuals, for distribution.

In every instance, so far as the Managers have learned, these gifts have been received with sincere thankfulness, and have proved seasonable and useful.

A considerable proportion of the donations has been made to the Bible Societies in the western parts of our country. The reasons for this have been decisive. The exchange between that section of the United States and the Atlantic States, has been very unfavourable during the year; and thus the sums collected by the Auxiliaries there, in their local currencies, have been greatly diminished in amount, when converted into current bills which could be received by the Treasurer. The very low prices of the produce of the western country have been attended by serious embarrassments



in that region, and rendered the receipts of the western Auxiliaries far less than formerly. The influx of population into the new states has continued; and the propriety and even necessity of placing the Sacred Volume in the hands of the multitudes who take no Bible with them, and of the rising generation, are perfectly obvious, and very urgent. Therefore, the Managers have carefully regarded the applications and circumstances of the western Auxiliaries. They are satisfied that they have not done too much for this section of our union—a section in whose possession of religious knowledge, and in whose habits of morality, the peace, the prosperity, and the honour of the nation are so deeply involved.

#### Funds.

There have been received into the Treasury, from the 1st of May, 1820, to the 30th of April, 1821, both inclusive, the following sums from the following specified sources; viz.

|   |            |
|---|------------|
| Donations from Auxiliary Societies, . . . . .                               | \$6,528 88 |
| Donations from Bible Societies not Auxiliary, . . . . .                     | 227 15     |
| Remittances for Bibles from Auxiliary Societies, . . . . .                  | 15,050 20  |
| Remittances for Bibles from Societies not Auxiliary, . . . . .              | 829 00     |
| Donations from benevolent Societies, . . . . .                              | 228 00     |
| Legacies, . . . . .   | 2,799 75   |
| Contributions to constitute Ministers Directors for Life, . . . . .         | 120 00     |
| Contributions to constitute other individuals Directors for Life, . . . . . | 150 00     |
| Contributions to constitute Ministers Members for Life, . . . . .           | 2,100 00   |
| Life subscriptions from other individuals, . . . . .                        | 830 00     |
| Annual contributions, . . . . .   | 494 00     |
| Donations from individuals, . . . . .                                       | 238 50     |
| A Benevolent Society, for Bibles, . . . . .                                 | 16 00      |

The Managers have much pleasure in referring to the amount above mentioned as received from legacies during the past year, so much beyond what was received from this source during any pre-

ceding year. They rejoice that the hearts of the benevolent have been inclined thus to remember the National Institution, when making their final distribution of their earthly property; and by such bequests, to aid their surviving fellow labourers in the holy work of circulating the pure truth, as contained in the Bible. The Managers have resolved that every acting executor, who shall pay over a legacy of three hundred dollars, or upwards, shall be thereby constituted a Member for Life of the American Bible Society.

#### Auxiliary Societies.

In the course of the past year, *thirty-two* Bible Societies have been recognized as Auxiliary to the Parent Institution. The number of Auxiliaries, now officially recognised is *two hundred and thirty-nine*.

On the subject of Auxiliary Societies, the Report remarks as follows:—

Information has been received of the formation of several other Societies, avowedly as Auxiliary to the National Society; but no official communication of the fact has been made to the Board, or those Societies have not conformed to the terms which have long been fixed as requisite in relation to every Auxiliary. The Managers repeat what was stated in the Third Report, that no Society can be received as an Auxiliary, unless its sole object shall be to promote the circulation of the Holy Scriptures without note or comment, and unless it shall agree to place its surplus revenue, after supplying its own district with the Scriptures, at the disposal of the American Bible Society, as long as it shall remain connected with it. This regulation does not respect the Societies not Auxiliary, which are referred to in the Nineteenth Article of the Constitution.

Among the Auxiliaries formed and recognised during the past year, no small number are *Marine* Bible Societies. These Institutions are intended, as their name denotes, especially for the benefit of that class of our fellow men who are comparatively little in the bosom of society, whose home is on the deep, and



who of course are cut off from many religious advantages enjoyed by other classes of the community. To them, the Bible is calculated to be peculiarly beneficial in the solitude and hazards of a long voyage: and accounts have been received of a general solicitude among seamen to possess the Scriptures, of great attention paid to the perusal of them, and of manifest and most important benefit as the result of their acquaintance with the contents of the sacred pages.

The Managers mention with much pleasure, that the Secretary of the Marine Bible Society of New-York, in a tour through the Eastern States during the last autumn, was the successful instrument of forming a number of Marine Bible Societies. Another gentleman has formed several Bible Societies in North Carolina; and another, whom peculiar domestic circumstances had prevented from making exertions until lately, has formed two in Maryland. These gentlemen are designing further efforts as Agents of the Board. Their past labours merit warm commendation; and the Managers, relying on the Divine blessing, expect much from their continued zeal and industry.

Another circular letter has been recently issued by the Standing Committee of the Board of Managers, denominated the Auxiliary Society Committee. The purport of this letter was similar to that mentioned in the last report, to request the exertions of the Members of the Society, in the formation of Auxiliary Societies or Associations, each in the place or neighbourhood of his residence. From this it will be perceived that the desire of the Managers is undiminished, to increase the number and the efficiency of the Auxiliaries. Under the influence of this desire, an Agent has been appointed to visit several of the Southern States; and the Managers have resolved to send another Agent to other parts in the South, and through the Western Country, as soon as a suitable person can be obtained. The most important consequences are expected from these measures. The hope is to animate the Societies, already

existing, to warmer zeal and to greater efforts; and to effect the formation of new Auxiliaries in places where such establishments do not yet exist. The Managers are convinced that the expense of such agencies will be far exceeded by their beneficial results; and they hope, that in the next report they shall be able to state that those results have been extensively realized.

The Managers renew their recommendation, that the reports of the Auxiliaries be regularly and promptly transmitted. There is an increased attention to this particular; but it is to be regretted that there have been not a few instances of omission and delay as to this obvious duty.

*Selling the Bible at cost, or at reduced prices.*

The plan recommended by the Managers, of selling Bibles and Testaments at cost, or at reduced prices, where persons are able and willing to pay, has been highly approved by all the Auxiliaries from whom accounts have been received; and has been carried into effect, in many instances, with unexpected and very pleasing success. Those who needed Bibles have usually preferred to give something for them; and the process of distribution has not been impeded, if it has not been accelerated, by the measure referred to. The Auxiliaries have found their ability enlarged by it; and they have been enabled to supply more fully the necessity of those who were not possessors of the Sacred Volume, and yet could not, or would not, purchase it. For it should be distinctly understood, that the Managers were very far from designing, by the plan, to diminish the circulation of the Scriptures: they designed rather to add to it. They were satisfied that many persons would gladly become possessors of a Bible by paying the full, or a reduced price, whose feelings of independence revolted from receiving it as the gift of charity. On the plan which the Managers have recommended, the Scriptures are still given freely to the destitute who are without means, or without disposition to pay for them; while by receiving the whole, or a part of the cost

from such as are willing to pay, the funds are rendered more availing, and a degree of security is obtained, that the volume which has been purchased has been prized, preserved, and used.

In England, the benefits of this plan have become more evident, as appears from documents received during the past year. The females of other towns have imitated the example set by the Liverpool Ladies' Branch Bible Society, and succeeded in disposing of many copies of the Scriptures, and making large payments into the Treasury of the British and Foreign Bible Society. And a very large proportion of the actual distribution of the Sacred Volume among individuals in England, is now performed by active and benevolent ladies. It is particularly suited to the characteristic patience, and kindness, and tenderness of the female sex, to carry the plan into effect. The Managers feel assured that their amiable countrywomen will not be found deficient in the pious zeal which is requisite for this labour. It is with much satisfaction that the Managers advert to the number and the efforts of the Female Auxiliary Societies and Associations; and they have rejoiced to hear that some of the ladies of two principal cities in the Union have recently engaged in the arduous, yet holy and blessed toil of endeavouring to ascertain all who are destitute of Bibles in the places of their residence, and of supplying them all by sales or by gifts. The Managers would bid them, 'God speed;' and they hope that many may become their coadjutors, that the ladies in every city, and town, and village, may unite in similar labours, and that the success may be as signal as the cause is noble, and the exertions are commendable, and calculated to heighten female loveliness.

#### *Preparations for erecting a Depository.*

It was mentioned in the last report, that the Managers contemplated the purchase or erection of a permanent establishment, for the operations of printing and binding, the safe keeping of the stock of the Society and the Biblical Library, and the accommodation of the Secreta-

ries and Agent with suitable offices, and of the Board with a place for their meetings. Almost immediately after the anniversary, the Managers appointed a committee to obtain funds for this object, and it has been kept in view during the year. The requisite sum, however, has not yet been obtained; but the hopes of the Committee, and of the Board, have recently been much encouraged. The Managers contemplate making speedy and strenuous efforts; and they rely on the blessing of Providence to enable them to present to the Society the most satisfactory statement of their success in this particular, at the next annual meeting. It is intended not to intrench on the ordinary income of the Society to accomplish this object; the Board will endeavour to raise a sufficient amount of funds expressly for this purpose.

#### *Appointment of Officers.*

During the year, the Managers have had the pleasure of adding to the number of the Vice-Presidents of the Society the Hon. David Lawrence Morrill, of New-Hampshire, and the Hon. Duncan Cameron, of North Carolina.

#### *Projected Publication.*

The Managers are warranted in stating, that the cause of the Bible is still very dear to a multitude of our countrymen, and that in the past year zeal in its behalf has been increased in no inconsiderable portions of our land. They would fan the flame which has been enkindled; and have therefore determined to issue a monthly half sheet, containing information relative to the Bible cause. This publication will be instead of the Quarterly Extracts heretofore published, and will be carefully distributed through the country. In this measure the Board are following in the steps of the British and Foreign Bible Society, and hope to realize benefits similar to those which have resulted from such a measure in Great Britain and on the continent of Europe. The Managers desire to see even more zeal in the work of disseminating the Scriptures, and more active efforts. The labour is not for the health, the comfort, the life, merely of the bo-

dies of men, but for the present and the everlasting advantage of their immortal souls. The labour is not one which affords no present gladness, and which is remembered with a pang, which renders a deathbed cheerless, and plants a thorn in its pillow ; but it is one which affords immediate and pure delight, and the thoughts of which will be accompanied with joy, even amidst dying agonies. The labour is not one whose event is uncertain, which may prove ' like the print of the pilgrim's foot in the sand, speedily and for ever effaced by the first breath of the desert ;' but the promise of a faithful God ensures great and permanent good as the result. The labour is not for a man merely, nor for a nation merely, nor merely for a world ; it is for the honour and glory of that God, by whom we exist, and for whose glory we were created. Verily, in such a labour, all ages and all sexes, and all who bear the name of Christians, should engage, and should be glad to devote it to their best efforts.

#### *Foreign Bible Societies.*

The Report proceeds with " a summary view of the progress of the Bible cause throughout the world." The facts here embraced, are principally selected from the sixteenth Report of the British and Foreign Bible Society. Of this document, we gave a copious and interesting abstract in our October Number ; and shall, therefore, pass over this part of the Report now before us.

#### *Complimentary Donations.*

An interesting communication has recently been received by your Managers from those excellent men who are engaged in translating and publishing the Holy Scriptures at SERAMPORE. Twenty-six years have now elapsed since they commenced their work of translating the Scriptures into the languages of India. They have now published the whole Bible in five of those languages ; the New Testament, and some parts of the Old in ten more : in six more the New Testament is brought more than half through the press ; and in ten more some

one of the Gospels is printed ; and in several, all four of the gospels. These active labourers state, ' that the twenty-one languages in which the New Testament is either published, or nearly brought through the press, comprise not only the parent languages which originate most of the dialects in India, and indeed throughout Eastern Asia, the Sungskrita and the Chinese ; but also the principal branches sprung from them, which pervade the greatest extent of population.' The editions of the Bible in the Sungskrita and Bengalee, and of the New Testament in the Hindee, the Orissa, and the Mahratta languages, have become exhausted. These are the five languages in which the Scriptures have been most read in India ; and the desire for them is stated to be greater than ever. In consequence, the Serampore brethren had determined, in December last, to put to press editions in these five languages, so as to form a new supply of 20,000 copies. Their funds were in a very reduced state, and they were constrained to have recourse to loans on their individual credit ; yet they have ventured on the measure, appealing to the liberality of Christians in other parts of the world, which they have before experienced, and on which, and the blessing of God, they again confidently depend.

The Rev. William Ward, of Serampore, having made a visit to the United States, in the course of the last winter, the Managers gladly embraced the opportunity of presenting to him, and through him to his fellow labourers, Doctors Carey and Marshman, copies of the best edition of the Bible published by the American Bible Society, as an expression of their esteem, and of their high approbation of the long and successful exertions of these servants of God, in translating and diffusing the Holy Scriptures.

The Managers have directed similar expressions of their esteem and approbation to be forwarded to Dr. Morrison of Canton, and Dr. Milne of Malacca, who have so nobly employed their time and their talents in preparing the Bible for CHINA. The translation of the Scriptures into the Chinese Language has been



completed. The time is not distant when the whole Bible in that language will be published; and thus the means are in readiness for enlightening the many millions who use that language, with the knowledge of the true God and his revealed will. The British and Foreign Bible Society have made a fresh grant of £1000 sterling, for the more speedy and general propagation of these Scriptures.

In the last report, it was mentioned that the Managers had furnished splendid Bibles, to be presented to Tamahanah, king of Owhyhee, and Tamoree, king of Atooi, two of the SANDWICH ISLANDS. Recent accounts state that these Bibles have been gratefully accepted by the king of Atooi, and by Reho-reho, the son and successor of the late king of Owhyhee. And these accounts further state facts which must gladden the bosom of every Christian who rejoices in hope of the salvation of his fellow men, that among these islanders also, an idolatrous priesthood has been abolished, and their idols have been given to the flames.

#### Conclusion.

In the conclusion of their Report, the Managers renew their unfeigned thanks to Almighty God, and congratulate their fellow members of the Society on the progress of the work of furnishing the Bible to the world. We are connected with that holy brotherhood, whose numbers are now so mighty in every Christian country. We are 'fellow workers with God.' In all the stupendous labours to diffuse the Bible over our land, and over all lands, we have a part. We are coadjutors in them, by our gifts, by our toils, by our prayers. And however humble

may be the share of each, and however it may be unnoticed by man, it will not be forgotten by HIM whose eye marks the smallest offering cast into his treasury, and in whose word it is written, 'If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.'

The work is not done, nor will it soon be finished. It will not be complete even when the hundreds and thousands of our now destitute fellow citizens shall be fully supplied with Bibles. It will not be complete, even when in all the realms of Christendom there shall not be a human dwelling but shall contain a copy of the Holy Scriptures. *It will not be complete, until the oracles of God shall be published in all languages, and circulated among all nations, and every family of our race shall possess the inestimable treasure, a copy of the Sacred Volume.* In a work like this there is room for the employment of all the means which love to God and love to men shall induce Christians to bestow. In a work like this, it is an honour to be engaged; and that honour shall endure long after earth's wreaths shall have withered, and earth's blazonry shall have been forgotten. And in a work like this, they who toil may be assured of the blessing of Heaven: the success with which God has already crowned it, has filled both its enemies and its friends with astonishment; and in the faithful record of God it is declared, '*The earth shall be full of the knowledge of the Lord, as the waters cover the sea.*' '*All the ends of the earth shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before Him.*'

## SECOND REPORT OF THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

PRESENTED AT THE ANNUAL MEETING IN THE CITY OF NEW-YORK,

MAY 7, 1821.

*Corresponding Secretary, Rev. THOMAS MASON;*  
*Treasurer, Rev. JOSHUA SOULE.*

#### Introduction.

At the present time, when the success of Missionary exertions has answered every objection which the ingenuity of

men could raise against the cause, it is needless to say much in its defence. Experiment is the truest test of all theories. And Christianity, in all its branch-

es, acquires new lustre, and exhibits increased excellence whenever its merits are brought to a close and impartial investigation. Even the malice of its foes has been rendered subservient to the manifestation of its superlative excellence. Who, then, will refuse to lend his aid for the diffusion of Christian principles? It is devoutly hoped, that the Missionary Society of the Methodist Episcopal Church will contribute its full quota toward accomplishing the grand object for which the Saviour came into our world.

#### *Location of the Society.*

According to an article in the original Constitution of this Society the General Conference was authorised to locate the Parent Society wherever the Book concern should be established, to make provision for the equitable apportionment of its funds, and any other alteration which they might consider expedient, if recommended by the board of managers. In conformity with this provision, and with a desire to have the ultimate management of the Society under the General Conference, the board submitted the constitution to that body at their last session in Baltimore, for their sanction, recommending at the same time, that the words, "Bible" and "in America" should be left out of the title of the Society. The object contemplated in recommending these alterations was, to make the Society peculiarly Missionary. The number of Bibles and Testaments published and distributed by the American Bible Society, and its numerous auxiliaries, the board thought were amply sufficient to supply the destitute with the word of life, without devoting the funds of this Society to that purpose.

The General Conference took the subject into consideration, made the necessary alterations to the Constitution, and gave the Society their unqualified approbation. The institution is, therefore, now considered under the patronage of the General Conference. And in order to embrace in its operations, as much as possible, the whole strength of our Church, and to diffuse its influence

June, 1821.

through the entire body, the General Conference recommended it to each annual Conference, and requested the general superintendents to use their influence to give effect to the recommendation, to form auxiliary and branch societies within their respective bounds.— And we rejoice in being able to say, that some of the Conferences have already formed themselves into auxiliary societies

#### *South Carolina Conference.*

The South Carolina Conference, at its last session, became auxiliary, and likewise resolved to make weekly cent collections within the limits of the Conference, for the purpose of sending Missionaries among the Indians, or elsewhere. Two Missionaries were appointed for the Mississippi, and one to travel through the bounds of the conference, to promote the general objects of the Missionary Society, and to make collections for the instruction of the Indian tribes. The following is an extract from a copy of the instructions furnished the Missionary by the Superintendents.

"You are directed, and it is made your duty, to travel extensively within the limits of the South Carolina Conference, in order, 1. to do the work of a Missionary in such parts as are destitute, and require to be supplied.

2d. To form Societies for Missionary purposes; to institute Sunday Schools, and instruct the youth.

3d. To use your best endeavours in aid of the general objects of the Missionary Society;—to make collections for Missionary purposes, and especially for the support of such establishments among the Indians, as may be formed under our superintendency.

4th. To visit the Indians, the Choctaws in particular, in order to ascertain the most eligible situation for a mission, or missions among them, and to facilitate, by all proper means, the establishment of such mission or missions."

#### *New-York Conference.*

One Missionary has been sent from the New-York Conference with instructions, if possible, to preach to the French inhabitants of Louisiana; but by information received from him, it appears he has

not yet had any access to the French ; but is preaching to large and attentive congregations of the English inhabitants of New-Orleans.

In mentioning this mission, the board take great pleasure in acknowledging a donation of Bibles and Testaments from the American Bible Society. Hearing that a mission to the Floridas was in contemplation, the managers of that Grand National Institution very generously voted a donation of one hundred French Bibles, and fifty French Testaments, and two hundred Spanish Testaments, to the Missionary Society of the Methodist Episcopal Church. A part of these were sent to our Missionary, Rev. Ebenezer Brown, for gratuitous distribution.

#### *New England Conference.*

In our last Annual Report, it was stated that the domestic Missionary Society of Boston had determined to become auxiliary to this Society. They have done so, under the title of "The New-England Conference Missionary Society of Boston, auxiliary to the Missionary Society of the Methodist Episcopal Church." And in their first Annual Report, transmitted to us, they acknowledge the existence of a Branch Society in the town of Lynn, and another in Boston. Their Report concludes in these words ; " We have experienced no diminution of Missionary ardour, nor feel any abatement of that zeal for the advancement of the Redeemer's kingdom, by which we were first prompted to unite our exertions with those of our brethren in the common cause. May the great Head of the Church prosper our endeavours."

#### *Baltimore Conference.*

A Society has been formed in the City of Baltimore, under the following title :—"The Baltimore Conference Missionary Society, auxiliary to the Missionary Society of the Methodist Episcopal Church." Their corresponding Secretary has forwarded to us their Constitution and first Annual Report, from which the following is an extract : " The managers feel pleased in stating, that their brethren in Annapolis have, very cheerfully and promptly, united to aid in the cause of

Missions, and have formed a Society auxiliary to this. In our own country, and among ourselves, much has been done by a few individuals, and particular Societies ; but being in detached parts, and the number engaged in it comparatively small, no calculation could be made on any thing as permanent. The disadvantages of such a state of things have been felt. System was wanting to unite all parts, and to call forth greater exertions. To accomplish this important and desirable end, the Missionary Society of the Methodist Episcopal Church has been established. The plan proposed by that Society, and which, in the recommendation of the General Conference, has been adopted, is, that the Parent Institution be located with the book concern, and that auxiliaries be formed throughout the United States : that thus, by uniting all the means, and placing them under the view and control of the Superintendents, they may at once see to what extent they can engage in Missions.

Can we view the providential openings among the aborigines of this country, their reception of the Gospel, the conversion of a number of them and their earnest solicitations for Missionary instruction, with indifference ?

Can we hear the universal call from our frontier borders for Missionary aid without concern ?

We cannot. We rejoice in beholding the opening prospect, and cordially unite to contribute our aid in furthering so good a cause as that of missions.

The Managers congratulate the Society and the Christian world, on the united and mighty efforts making in the cause of missions. May they continue and increase, until all that sit in darkness shall see a great light ; until " all flesh shall see the salvation of God."

#### *List of Auxiliaries.*

- 1 The Female Missionary Society of New-York, auxiliary &c.
- 2 The Young Men's Missionary Society, of New-York, auxiliary, &c.
- 3 Courtlandt Circuit, of N. Y. aux. &c.
- 4 Stamford Circuit, do. do.
- 5 New Rochelle, do. do.



- 6 The Genesee Confr. do. in Ithaca.  
 7 The New. Eng. do. in Boston.  
 8 The Aux. Soc. of Columbia, S. C.  
 9 South-Carolina Conference Missionary Society do.  
 10 The Baltimore do. do. do.  
     Located in the City of Baltimore.  
 11 The Auxiliary Society of Cincinnati.  
 12 The Branch do. of Annapolis.  
 13 The Branch do. of Lynn.  
 14 The Female Branch Soc. of Boston.  
 15 Pope's Chapel Branch to the South Carolina Society.  
 16 The Female Aux. Society of Albany.

When we recollect that this Society has been in existence only two years we shall find abundant cause of gratitude to God for the success which has attended its operations, and for the general interest excited for its welfare and extension.

#### *Wyandot Mission.*

In the course of the year past, very encouraging information has been received respecting the progress of the work of God among the Wyandots at Sandusky. A Missionary under the patronage of the Ohio Conference is stationed among them; and through his instrumentality the work of reformation, so happily begun, has spread, and we believe, is still spreading.

To evangelize these natives of the forest, is one prime object of this Society, and we hope the time is not far distant, when the songs of redeeming love shall echo through their mountains and valleys.

We hear indeed a cry from beyond the Allegheny, "Come over and help us." Lo! the fields are white for the harvest. The western tribes are ready for the word of eternal life. The abodes of savage men will soon be enlightened with the lamps of salvation. The war whoop shall subside in shouts of hosanna to the Prince of Peace. The lion and the lamb shall lie down together, and they shall not hurt nor destroy in all the holy mountain of the Lord. In the habitation of dragons, where each lay, shall be grass with reeds and rushes. The time long anticipated by the spirit of prophecy hastens. Jesus shall have the heathen for his inheritance, and the uttermost parts of the earth for a

possession. The heralds of the cross, in full armour, shall enter the temples of idol deities, kindle living fires upon their altars, and bear away in triumph their captivated priests.

#### *Conclusion.*

Blessed be God that he has in any measure honoured the Methodists to be instruments in such grand achievements. It is devoutly to be hoped that the spirit of our departed founders will not slumber in their successors. Although the history of Methodism, in the four quarters, of the world will exhibit a success unparalleled by any thing since the apostolic age, still the work of reformation is but commenced. It is, indeed, a number of years since the instruction and conversion of the poor Africans in the West India Islands, and in these States, became a subject of deep concern with us; and to how many of this class of our fellow creatures will the names of *Coke* and *Asbury* be dear, as long as the human memory exists, and parents hand down to posterity the events of their own and of former times? It is also a considerable time since the first attempts were made to carry the blessings of the Gospel to the native Africans in their own land. The grand enterprise in India is of more recent date; but not less successful. It is but yesterday that the design was formed to evangelize the numerous and wandering tribes of the Aborigines of our own Continent. The design is worthy of apostles, and will require the zeal of apostles to accomplish it. But if at the first view of the difficulties and dangers which gather round this arduous work, our courage seem to forsake us, and our faith to tremble, let us not fail to recollect the numerous instances in which success has attended the labours of the Christian ministry in opposition to all human probability. The souls of the savages are purchased by the blood of atonement. Their hearts are in the hand of God, and he can turn them as the rivers of water are turned. And it is by the instrumentality of the ministry of the word, according to the appointment of God himself, that their conversion is to be effected.

Under such circumstances does it become the followers of the Lord Jesus to

pause, and hesitate, and object? This is an important, may we not say providential crisis? The peace and amity existing between the Indian tribes and the United States, the conciliating and fostering measures of the national government, and especially the encouragements held out to religious societies to use their exertions to bring them to the knowledge of the social arts, and of the principles of Christianity, must be considered as circumstances highly favourable to Missionary enterprise. The tomahawk is buried, —the hostile arrow has fallen neglected from the bow of destruction,—the escutcheon has ceased to scatter terrors on the field of death,—at our approach the *red men* rise up and call us *brothers*.

May we not then entertain the pleasing conviction, that the time has arrived for a star to appear in the west, and direct the children of the wilderness to the Shepherd and Bishop of their souls? O brethren! let us wake up to this pressing call from the western forests, which cover vast tribes of untaught men. Other Christian communities are pursuing energetic measures, to send the light of divine truth among these aborigines of our country. Two Missionary families under the direction and patronage of the "United Foreign Missionary Society," have gone to the *Great Osages of the Missouri*, with a view to introduce among them the arts of civilization with the blessings of the Gospel.

Our brethren in England, instead of declining any of their Missionary enterprises, are pursuing them with increasing ar-

dour, and are witnessing the most beneficial and happy results, both at home and abroad. Indeed, the whole Christian world, though divided into different denominations, appear to be uniting their energies for the universal diffusion of Gospel truth. May those barriers raised by sectarian prejudices, be speedily broken down, and the time arrive when there shall be "One fold and one shepherd."

When we consider the existence and operation, both in the old and new world, of Bible Societies, Tract Societies, and Missionary Societies, in which are united the talents, the ability, and the zeal of all religious denominations in Christendom, we cannot but anticipate the day, when the watchmen, seeing eye to eye, shall lift up their voice together, and combine their strength to prostrate infidelity, and every principle and practice which stands opposed to God and to his Christ.

May this Society contribute its full share toward the accomplishment of so desirable an end.

#### *Postscript.*

Since this report was finished, official information has been received of the formation of another auxiliary in the City of Richmond, under the title of the "Virginia Conference Missionary Society," with two branch Societies, one in Raleigh, N. C., and one in the Amburst circuit. The Constitution and first Report of the Society in Richmond have been this day received, and their prospects of success are highly gratifying. May the God of missions succeed the great design.

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## Home Proceedings.

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### UNITED FOREIGN MISSIONARY SOCIETY.

#### UNION MISSION.

*Extracts from the Journal of the Union Mission, from the 30th of July to the 9th of December, 1820.*

*Lord's Day, July 30.*—Brother Vaill was seized with a severe ague on Friday, and has been followed for these three days with distressing paroxysms. This

evening, however, he attempted to speak to the people, collected in a neighbouring dwelling, from Psalm xlvii. 1. *God is our refuge, &c.* The word was spoken



in great weakness; yet a serious attention was given. Some, we understand, came fifteen miles to hear the word. It is very seldom that the people in this region can have the opportunity to hear a sermon. God be with us, and enable us to preach unto them the Gospel.

*Monday, July 31.*—Brother Chapman's fever still increases. He is brought very low; but we hope not dangerous. We have great reason to be thankful, that God has kindly spared the health of brother Palmer, and given him skill and activity to attend upon us in this trying emergency.

*Tuesday, Aug. 1.*—A second cabin has been obtained. We have now room for the sick, where they may be comfortably situated. Since we landed we have discharged all our hands, except two, whom we have kept to take care of the boats, and assist the family.

*Thursday, Aug 3.*—All appear to be growing better except brother and sister Chapman. Their fever is not yet broken.

*Saturday, Aug. 5.*—Brother and sister Chapman are still very low. But in most of the countenances of those who have been sick, we perceive the marks of returning health. Food begins to be relished. And were it not for paroxysms of intermittent, or ague and fever, with which most of us are visited, some every day and others every other day, which are distressing and debilitating, the general health of the family would be much better than for several weeks past. The intermittent which has generally followed as a consequence of the bilious remittent, is found to be very obstinate and unyielding to medicine.

*Lord's Day, Aug. 6.*—Sister Chapman is better. Last evening, our fears for brother C.'s safety were greatly excited.—His fever appeared to be taking a turn. This morning his symptoms are more favourable. We feel thankful to God for sparing him through the night. To-day he has been weak and restless, but we trust better this evening. His soul, in his sickness, appears to be at rest in Christ, his Redeemer. He has spoken with freedom on the precious theme of religion, and seems to be wholly resigning to the will of God. This evening he

has been led to inquire, "Why has the Lord thus afflicted us? Wherein have we gone astray? Have we not the greatest reason to humble ourselves before God?" The answer to these solemn questions is obvious. We have been too much elated with our prosperity. God, in putting us in the school of affliction, prepares us for our work. Attended meeting this day in one of our cabins. About thirty present; some from a distance. Brother Vaill preached in the morning from Rev. iii. 17, 18—in the afternoon, from Heb. iv. 11. Some humble attempt has been made to benefit precious souls in this land of moral darkness. May God enable us, by our preaching and example, to save some.

*Monday, Aug. 7.*—Brother C. rested more quietly last night, but his fever does not abate. This afternoon our fears have been again excited. His nerves are much affected, and his mind considerably impaired. We have sought the Lord for him, in earnest entreaties that he may be spared to us and to the Mission. Several of the brethren and sisters, who have for some days been convalescent, appear to be relapsing. Yet no new case has occurred, except sister Cleaver, who has the ague and fever daily, but not severely.

*Tuesday, Aug. 8.*—Brother C. had a comfortable night, and this morning his symptoms are more favourable. It is hoped his fever is broken.

*Wednesday, Aug. 9.*—The tents which we brought with us we now find useful. In one of them we take our meals. Another affords a lodging place for some of the family. We have hitherto done our cooking out of doors. This has made it necessary to erect a log kitchen, which is now nearly completed.

*Tuesday, Aug. 15.*—The past week some of the family have been gradually regaining strength, while others have relapsed; especially sister Johnson, who is at this time much distressed, but we hope not dangerously ill. Brother C. during the last seven days, has been evidently regaining strength. Brother Vaill, the week past, has had fresh attacks of the intermittent. He was able to preach but one short discourse on the Sabbath.



*Friday, Aug. 18.*—On the whole, the health of the family is improving; but relapses are frequent.

*Saturday, Aug. 19.*—This day finished the work of airing our flour. We have bestowed much labour on this article, that, if possible, we may be able to preserve it through the warm season. We have found some two or three barrels injured. We have still a supply of provisions in good order; but care is necessary to preserve it.

*Lord's Day, Aug. 20.*—Sister Beach was taken with the fever on Friday. She is quite sick to day. Brother Chapman has been able to walk out and assist in the exercises of this day. Brother Vaill preached in the morning from Mark ix. 24. In the afternoon a Sermon was read by one of the brethren. Previous notice having been given, about 16 children and young persons assembled at 9 o'clock in Sabbath School, and were instructed by the brethren, who were able to attend to them. The number, for the first time, exceeded our expectations; and while we have been looking for some favourable signs among the people, we consider this the most promising.

*Wednesday, Aug. 23.*—Sister Beach for the last two or three days, has been very much reduced. The weather, ever since our arrival in this place, has been hot and oppressive.

We hired a woman to assist us in the family, soon after our arrival; but not being pleased with her, last evening the brethren agreed to send for one, who lives at the Warm Springs, and who has been recommended by a friend. The distance is about 50 miles. We could hear of no one nearer.

*Thursday, Aug. 24.*—Sister Beach is very low. Her fever has not yet yielded to medicine. We hope the Lord will soon appear for her relief, and especially grant her the light of his countenance. This day sent a letter to the Board, giving a particular statement of our situation. Brother Spalding has a fever, but we trust it will prove the intermittent. The air to-day has been cooler. Rain fell last evening, and it falls again this evening. It is

pleasing to see some of the family again able to labour.

*Saturday, Aug. 26.*—Sister Beach continues in a low and critical state. Sister Foster was yesterday seized with the fever. Her health has continued good, while all the other sisters have been distressed with sickness. Her resolution and fortitude have been great; but she is now laid on a bed of sickness. Last night a plentiful shower of rain, and the air is cooler to day.

*Lord's Day, Aug. 27.*—The weather still cooler, and more favourable for the sick. Our Sabbath school is increased to about 20, and all appear desirous to improve their opportunity. The usual number attended preaching. Brother Vaill preached from Prov. xiv. 32. "The wicked is driven away in his wickedness," &c.

*Friday, Sept. 1.*—Brother W. C. Requa set off this morning for the Warm Springs. Sister Foster still continues very sick with the fever; but her patience and submission are comforting tokens that the Lord has not forsaken her. Sister Beach begins to mend.

*Lord's Day, Sept. 3.*—Brother Vaill preached in the morning a short discourse from Rom. viii. 38, 39. Brother Chapman, P. M. from Psalms, xcvi. 2. The number of hearers has been about the same as formerly. Several were present who have not attended before. Thus the audience varies from Sabbath to Sabbath. The number at Sabbath school not so great. The Sabbath has been more delightful than usual. There has appeared to be a greater desire in the family than usual, to keep the Sabbath and reap the benefit.

*Monday, Sept. 9.*—Sister Foster grows more unwell. Her fever has not yet subsided, and we fear how it will turn. The rest of the sick are growing better. This day purchased a couple of horses, for the use of the Mission.

*Tuesday, Sept. 5.*—Last evening attended the monthly concert. It was a season of refreshing. Brother Palmer was taken with the fever last night. It proves to be the intermittent. Brother George Requa is regaining his health.

*Friday, Sept. 8.*—Brother W. C. Requa returned; but did not bring home the woman for whom he went. He has been preserved from dangers, and his health appears to be confirmed. We are still in want of a woman to help us.

*Lord's Day, Sept. 10.*—The audience about the same as usual; though composed of different persons from what we have seen before: Brother Vaill preached A. M. from Heb. xii. 1. In the afternoon, brother Chapman from Prov. iii. 6.

*Thursday, Sept. 14.*—Brother Palmer has been followed with the ague and fever, and unable to attend to the sick. No member can be more needed in our present situation; and we had hoped that the Lord would spare his health; yet we would not complain; indeed, we would be thankful that he has been preserved through so long a series of sickness in the family. Sister Johnson has had a severe relapse for several days past. Sister Foster is apparently better.

*Friday, Sept. 15.*—At a meeting last evening, in view of the sickness which has detained the family so long in this place, and the low state of the water, which may render it impracticable for the boat to proceed till late this season: Voted I. That some of the brethren, together with Mr. Ransom, the millwright, proceed to the place of destination, as soon as suitable preparation shall have been made, in order to erect buildings for the accommodation of the family. Voted II. That part proceed in a periogue or large canoe, in order to carry up the necessary tools, and provisions, and the rest on the horses.

*Lord's Day, Sept. 17.*—This day brother Chapman is absent to preach at a settlement about 15 miles up the river. Brother Vaill is again visited with the intermittent.

*Monday, Sept. 18.*—Brother Chapman returned, and brought a very favourable account of the number who attended preaching. We have a desire to do good to the people in this part of the country, by preaching in different places, but want of health prevents.

*Wednesday, Sept. 20.*—At a meeting

last evening, the brethren voted, "To engage three men, to assist in taking the periogue up the river, and preparing the buildings." Sister Foster is gaining strength. Brother Palmer is, we trust, mending. Brother Spalding is still feeble. Sister Beach low. Sickness prevails in this neighbourhood.

*Thursday, Sept. 21.*—Each of brother Vaill's four children has been seriously afflicted, during the past month, with the intermittent. The youngest has escaped till within a few days.

*Lord's Day, Sept. 24.*—Discourse A. M. from Isaiah, xlii. 16. P. M. The brethren held a religious conference; subject conversed upon, "self-denial." It was a serious practical conversation. Brother George Requa has a severe relapse.

*Tuesday, Sept. 26.*—Called this day to bury a man in the neighbourhood, of about 60; who has left a large family. Brother Vaill preached from Psalms, lxxviii. 5.

*Saturday, Sept. 30.*—The work of building the periogue, and preparing to go up the river, has been pursued with great diligence for two weeks past. It is expected the brethren will be able to start the beginning of next week.

*Lord's Day, October 1.*—Discourse from 1 Peter i. 8. The audience small. Not one of the sisters able to attend meeting, and but part of the brethren. The Sabbath school better attended than usual. In the conference subject, conversed upon "Keeping a good conscience."—This evening, held a prayer-meeting in reference to our peculiar circumstances and proposed separation.

*Tuesday, October 3.*—Last evening held a prayer-meeting, to unite in the monthly concert; but the indisposition of some, and the pressing duties of others, in order to depart this morning, rendered it difficult to wait on the Lord as we desired. This morning, brethren W. C. Requa and Redfield, with Mr. Ransom and the hired men, left us, to ascend the river to the place of destination; leaving brother Chapman and brother Woodruff to go on by land.

*Wednesday, October 18.*—The health of

the family much the same for the last two weeks. We have been disappointed in the straying away of our horses, which made it necessary to purchase another, after searching and waiting about a week longer than was intended. Brother C. with brother W. set off on Monday.

*Lord's Day, October 22.*—Brother Vaill has been chiefly confined to the bed for some time by a severe intermittent.

*Wednesday, October 25.*—We are more comfortably situated, having obtained another cabin, and better prepared for the cold season, by having our other cabins improved by the places.

*Thursday, November 2.*—On Monday evening brethren Finney and Washburn, Missionaries (from the Board of Commissioners for Foreign Missions,) to the Cherokees, on their way to Elliot, called upon us, and tarried till to-day. They were in a state of great weakness, and afflicted with the intermittent from day to day. We feel happy that we have had an opportunity to administer to their comfort, and to enjoy their society. It is our prayer that God will restore their health, and soon enable them to return with their families. We trust that a mutual attachment has been formed, which will be increased, by reciprocated kindness, and perpetuated by the successful establishment of two missionary stations on the west of the Mississippi, in two different tribes of Indians, within two hundred miles of each other.

*Monday, November 6.*—This day Gov. Miller gave us a call on his way to attempt the forming of a treaty between

the Osages and Cherokees. The quarrel between them has been of a long standing, and appears to be stubborn.

*Lord's Day, November 12.*—This day every member of the family, except those who have gone up the river, has been present at worship, for the first time since we left the Post.

*Saturday, December 2.*—For the last three weeks nothing special has occurred, except the return of brother Woodruff this evening from the Osages. He states, that the brethren who left us in October proceeded as far as the Cherokees in their perioque, and then took horses; that, after much fatigue, they reached the place of destination on the 15th of November; that they were in good health; had purchased some stock, and were about to engage in the work of preparing buildings. He left them in three days after their arrival, and came down on business. The rain has been falling copiously for several days past. The river is beginning to rise; and it is hoped that we may be able shortly to move forward. The family is now so far restored, that, by divine assistance, we shall be able to go on; should the river rise sufficiently. Great have been the mercies of the Lord. What shall we render to him?

*Saturday, December 9.*—The river has been rising all the week and is now in a good state. We have commenced loading, and purpose, by the leave of Providence, to move onward early in the ensuing week. The family are all anxious for such a step.

## GREAT OSAGE MISSION.

### DEATH OF MRS. NEWTON AND HER INFANT.

We have received copies of two letters, announcing these melancholy events—the one from the Superintendent of the Mission, and the other from the widowed husband—both addressed to Mrs. Baldwin (mother of the deceased) of Woodbridge, Connecticut. We have also the Journals of the Superintendent and Assistant, down to the 5th of May, in which it is stated, that on the 3d of that month, one of their hired boatmen fell into the river, and was drowned. Extracts from these Journals will be given in our next number.



The death of Mrs. Newton is a serious loss to the Mission. She was ardently pious, and devoted to the Missionary cause. By these qualities, and by her mild and amiable deportment, she had greatly endeared herself to all the Mission Family, and will be long held in affectionate remembrance by them, as well as by a numerous circle of relatives and friends.

*Letter from the Superintendent to  
Mrs. Baldwin.*

May 7th, 1821.

Dear Friend,

I am called upon to address you, on a very solemn occasion, one which no doubt will cause nature to sink, but grace is able to triumph. May you have grace to support you in this trying hour. We are taught by scripture, as well as by observation and experience that "Dust we are, and unto dust we must return."

The Lord has been pleased, in his Providence, to call your daughter, our dear sister in the Lord, to a more noble and a more blessed employment than any she could possibly be engaged in, while in this world. She is gone—her eyes are closed in death. In this stroke, we consider that the Mission Family, as well as yourself and her particular friends, are specially visited. But we do not mourn as those who mourn without hope. Blessed be God, while we mourn her departure, we have the consolation of hoping, that she is rejoicing in the kingdom of immortal glory. "Blessed are the dead who die in the Lord; yes saith the spirit for they rest from their labour and their works do follow them."

Your daughter has been a very pleasant member of our family; and has endured the fatigues of the journey in a very wonderful manner: She was confined under very comfortable circumstances, and we were in hopes that all would be well; but, in a few days, her case became alarming, as also was the child's. She received the impression that she should not live, and she spoke of her departure with the utmost composure. She seemed to have given up the world and all things that are in it. All that she would request in prayer was, that her faith might hold out; and we humbly conceive that it did to the last.

And now, dear friend, cast no reflection on yourself, your daughter, or her companion, that you have been called to let  
June, 1821.

her go to die in a distant land. Remember that she has fallen in the best of causes; and although she has not been suffered to enter the land herself, yet, who knows that she may not, with a Mrs. Newell, be instrumental of causing multitudes to enter, who otherwise would not. Remember, that, notwithstanding David was not suffered to build God an house, yet it was well that he had it in his heart to do it; and although your daughter was not suffered to go to the Great Osages, yet she had it in her heart to do it, and we believe it is well.

May God sanctify this Providence to you, and to us, for our spiritual good.

Yours, in Christian bonds,  
NATH. B. DODGE.

*Mrs. Mary Baldwin.*

*Letter from Mr. Newton to Mrs.  
Baldwin.*

Shawneetown, May 6th, 1821.

Dear Mother,

I hasten to inform you of an event interesting to you and to me. Probably ere this, you have received the account of our distinguished mercies and favours of the last Sabbath. I have since written to Sister Sperry, of the continuance of God's mercies and favours, until last Wednesday, and a very brief account of our trials, until Saturday. I now copy for your perusal my late Journal. If your mind is not tranquil and composed, lay aside this sheet, go to the throne of grace, seek direction from God, and ask divine support.

Thursday, May 3d. Truly a melancholy day. Our trials and afflictions now commence, may the Lord prepare us for them. Last night and this morning, Betsey [Mrs. Newton] is severely afflicted with sore throat, stomach, and tongue. Early in the morning, she thinks she is better. The Doctor feels anxious—she complains of her head feeling light and her face burning with fever—The Doctor bleeds her—she soon becomes drowsy—thinks for the  
O o o

first time that she is dangerous—mentions that she is dying, and soon falls asleep. After sleeping a proper time, her attendants strive to awake her—she still sleeps,—they become alarmed and send for me. On my return, I found her apparently senseless. I thought I could see the sure signs of immediate death. In my own mind, I gave her up to the Lord, for he had need of her. The doctor applied a large blister to the back of her neck. In the mean time, our infant had repeated fits. About 11 o'clock, the other boat, which was then ahead, fell back and requested us to come along side. On coming together, we learnt to our astonishment, that one of the boatmen had fallen overboard, and was drowned. Previous to this day, we had nought but distinguished mercies to record. Now our trials thicken around us;—one of our number departed, his soul to eternity, his body to the deep waters;—another near and dear to us all, apparently on the verge of Eternity;—and another our little daughter, with symptoms of approaching dissolution. About noon, B. began to revive, so that she could swallow—soon opened her eyes but afterward informed me she could not see.—Again, when I came she smiled naturally and pleasantly;—inquired if she should like to have our little daughter baptized; by signs she replied in the affirmative—We attended to the ordinance, when brother Pixley pronounced over her the name of the Holy Trinity, calling her Mary Olivia. I now laid down in the next room, for I needed rest, having attended to my dear wife, Sabbath, Monday and Tuesday nights at her request, and Wednesday night being somewhat disturbed. [Tuesday and Wednesday I stayed with her, being engaged in writing—she appeared cheerful and happy,—rejoicing over her daughter and with the favourable news she thought would reach you before you became anxious. But I fear she did not sufficiently regard her situation;—feeling strong, I fear she indulged herself too much with food] After resting awhile, I heard Sister Woolley call Sister Howel and soon heard them engage in prayer—When they ceased praying I could scarcely believe myself when I heard the voice of my

dear B.—I hastened to the cabin and found her conversing, in sweet and composed accents, of her situation, thinking that she was dying.

She spoke of her joys, her faith in the Redeemer, and with the utmost composure and firmness, said “the Lord’s will be done.”

She did not regret leaving home, but mentioned that she was weak or ignorant and unworthy of such service as had been appointed to her. I asked her if she had any word or message to send to her Mothers, Brothers and Sisters—She replied, tell them, to prepare to meet their God, and not be too much engaged in the things of this world.” She said in the morning, when she was going to sleep, “she thought she was going to sleep in Jesus, but now, the Lord had granted her this revival, that she might do good in her dying moments”—she did not mention her children with any apparent anxiety, but committed all unto the Lord. As I was giving her drink, she said “Christ had vinegar mingled with gall to drink at his death.” She requested me to pray with her, which I did; afterward she requested that Father Dodge would pray with her. I asked what she wanted Father Dodge to pray for in particular;—she answered, “that her faith might hold out.” No clouds or darkness hovered around her. Her evidences were the most satisfactory to all who saw her, that if she departed she would indeed sleep in Jesus.

She inquired who it was that was drowned—I told her that it was the boatman who prayed so fervently on Monday night; she observed “he was then ripening for Glory, his time was come, and man could not save him.”

*Friday 4th.* Praised and blessed be God for his last night’s mercies. Again the goodness of God yet overshadows us, notwithstanding he has come near in removing our infant yet we have cause to rejoice that the Mother is spared;—that she has felt such a degree of ease through the night,—and that her symptoms are better. Between 2 and 3 o’clock our Infant fell asleep in death, even so easy did she drop away, that it was sometime before we were convinced that she was dead. Last night it was resolved, at the



request of my dear wife, if she lived, to devote this day to fasting and prayer, to seek a blessing from God, to return him thanks for his many mercies, to humble ourselves on account of our ungratefulness, and to seek the sanctification of our recent trials, to our spiritual and eternal good. In the morning, when it was ascertained that our infant was dead, some of the brothers went to a village near at hand (Mount Vernon, Indiana) engaged a coffin, and dug a grave in the village grave-yard.

In the early part of the day, B. seemed better, medicine operated well;—evening more unwell—rather flighty.—Speech broken—2 o'clock, had a funeral sermon on account of the deaths of the drowned man and the infant. Immediately after sermon, walked in solemn procession to the burying ground, and interred our infant. When we came back B. seemed better, we have taken great encouragement.

*Saturday 5th.* B. is still fading, part of the time answers wild, but will generally answer one question at a time correctly—wishes to go to her own room—does not know where she is—through the night after 10 o'clock rested calmly—I asked if she felt God to be near? she answered emphatically, I *know* he is. Being asked if Jesus was altogether lovely, the Chief among ten thousand,—she answered yes. Being afterward asked how she felt in her mind, if peaceful and calm, she universally answered yes. About noon, we stopped at Shawneetown. Doctor B. called to his assistance an eminent Physician, who thought her case quite hopeless. He approved of the course Dr. B. had pursued and recommended a removal as the only thing that would probably help her. Therefore as we intended to tarry here till Monday, and as the day was fine, we removed her about 16 rods on a bed, to a large airy commodious room. We could not perceive that the removal affected her. In the evening, our hopes of her recovery were faint. In the night she was rational, calm and composed, unshaken in her faith and happy in the prospect of her departure.

*Sabbath 6.*—Just as the dawn appeared

introducing a day of light to us, the spirit of my dear wife quietly departed, as we trust, to commence an eternal day of light and glory in Christ's heavenly mansions. Without a groan, without a struggle, and without the raising of a finger or the disquieting of a feature of her face, she bid farewell to all sublunary things, and slept, the sleep of death. Oh! happy spirit, fled to receive a crown of glory. Oh, happy husband, happy in the assurance of his dear departed partner's happiness; may I be more like her, may my last end be alike to hers happy. The funeral was attended this afternoon, when an unusual number from the town were collected to hear the funeral sermon, to pay the last tribute of respect due to the mortal remains of my Dear B. and to shed tears in view of this affecting Providence.

*Monday 7th.* Some of the brothers are engaged in erecting railing round the grave of my departed wife.

Now dear mother, let Christ give you consolation. I am not disconsolate. Hard indeed was it to sunder these tender ties; but we must give up all for Christ. Christ had need of her. There was a place for her to fill among the spirits of the redeemed. Her life has been short—but long enough to answer life's great end—May you, may all your surviving children lay this event properly to heart, and attend to her dying words. My heart feels disposed to write much, but must forbear until a future opportunity.

B. was not heard to groan a complaint, during her sickness. She took medicine with the utmost patience. She had the most unremitting attention showed her, for she was a dear sister in our family. Notwithstanding I had not for several nights had off my clothes to rest, yet my health is good, and the children are also well. They will not want, I trust, for attention—for already they are endeared in the breasts of many. Soon we start on our way. My spirits are good,—believing God, has intended good by this chastising event. Perhaps, my Idol has gone, that God may have my heart more fully.

Yours, Dear Mother,  
SAMUEL NEWTON.

*Mrs. Mary Baldwin.*



## COMMISSION TO WASHINGTON.

EARLY in March, the Managers of the United Foreign Missionary Society appointed the Rev. Dr. Milledoler as their Commissioner to proceed to the seat of Government for the purpose of procuring Documents for the Great Osage Mission, and to attend to other important concerns.

The following is the report which the Commissioner, on his return, presented to the Board of Managers :—

## REPORT, &amp;c.

THE undersigned having been appointed by the Board of Managers of the United Foreign Missionary Society, on the 19th of February last, a Commissioner to proceed to Washington, on the behalf of this Board, to ascertain the interest which this Institution has in the estimation of the general government, and the expectations which the United Foreign Missionary Society may cherish for the support of their missionary stations, from the annual appropriation of Congress for Indian purposes, and to endeavour generally to promote the objects of this Society at the seat of government, and secure the further patronage of the general government in its behalf—has the honour to Report—

That he arrived at Washington on the 12th of March, and on the following day had a long and interesting interview with the Hon. J. C. Calhoun, Secretary of War. The undersigned stated to the Secretary the cordial disposition of this Society to co-operate in the benevolent plans of the general government, for the instruction and civilization of the Indian tribes on our borders; the facilities we possess of selecting the most unexceptionable instruments for prosecuting the work; the missionary spirit pervading this section of our country, manifested in the number and character of applicants for missionary employment, as well as in the growing popularity of our measures; the number of auxiliary societies recently organized; the prospect of considerable additions to their number; the general state and character of the missionary families lately sent out, with such other information as was elicited in the course of conversation, and which had an immediate bearing on the subject.

It was urged by your Commissioner

that, although the Circular of government of September 3d, 1819, and additional regulations of February 29th, 1820, contemplated buildings commenced at the missionary stations, pupils received and a formal report made of necessary expenditure incurred, and the degree of success attending the establishment; yet, that our efforts had been of such a nature, and that our object was in such a train of successful accomplishment, that it was believed we might ask aid of the government without any violation of the spirit of the plan suggested by the President of the United States.

The Secretary of War, whilst expressing his own enlightened and liberal views, and the interest he felt in missions of this description, observed, that the government were favourably disposed toward, and would certainly help, those who were disposed to help themselves; that, in doing this, they must have system; that that system was expressed in the circular and regulations above adverted to, and that it would be necessary for the Society, who calculated upon governmental patronage, to adhere to them. He also requested that I would reduce to writing the substance of my representations, and that they should be promptly attended to.

Agreeably to that request, the undersigned presented to the Secretary the communication marked A, and which was as follows.

(A.)

*Washington, March 14, 1821.*

Hon. J. C. Calhoun,

SIR,

The family sent out by the United Foreign Missionary Society, last spring, to the Osages of the Arkansas, having been met by the unusually early heat of summer, and overtaken with sickness, were obliged to land at Little Rock. When their health was restored, the low state of the water prevented them from pro-

ceeding on their voyage. In this situation, Mr. Chapman, accompanied by several men belonging to the Mission, set out for Union Station, on the 4th of October last, with the view of erecting buildings for the accommodation of the family on their arrival. Our latest advices from this advance party left them about half way from Little Rock to the place of their ultimate destination. There they were obliged to abandon their canoe, and proceed on horseback.

That family, which has lost two of its female members by death, now consists of fifteen adults and four children, exclusive of a millwright, who entered the family on the Ohio, and of several hired men. Our second mission family, now on their way to the Great Osages of the Missouri, consists of ten adult males, fifteen adult females, and sixteen children. Of this family, the Rev. Nathaniel B. Dodge is superintendent, and the Rev. Benton Pixley assistant. It also contains a young clergyman, who goes out as a teacher, a physician and surgeon, a person qualified for the blacksmith and whitesmith business, and who is an excellent teacher of vocal music, a shoemaker, a carpenter and millwright, a wagon-maker, and two farmers. The females, collectively, are competent to teach the Indian females (in addition to the ordinary business of the kitchen) to make bread, butter, and cheese, to sew, knit, spin, and weave, to cut out and make garments for both men and women, and some of them have had several years experience in teaching schools of common and of higher orders.

The members of the family have been selected from more than one hundred applicants, and from the States of Vermont, New-Hampshire, Massachusetts, Connecticut, New-York, New-Jersey, Pennsylvania, and Maryland.

The Board of Managers have recently taken the entire charge of the missionary stations among the Tuscarora and Seneca Indians. At Tuscarora we have a missionary and his wife, both of whom are occupied in teaching Indian children. A female teacher, to instruct the female Indian children in the arts of sewing, spinning, knitting, weaving, &c. has also been recently appointed to that station, and is expected to arrive there in the course of the present month. On our farm at Tuscarora there is a farmer and his wife, and several children, all of them of excellent and exemplary character.

At Seneca, we have a school teacher and his wife, and a catechist, or moral teacher, and his family. For that station we have appointed two female teachers, who are qualified to instruct in all the branches above mentioned, and who are expected to commence their labours

about the 1st of April next. At the particular request of the Indians, the Board have pledged themselves to send a minister of the Gospel to the Senecas in the course of the present spring.

In addition to the above, I have the honour to state, that there is at this moment an intrepid and well qualified mission family in Ohio, who have applied to be sent out under our auspices. The Board have pledged themselves to select out of that family from 20 to 25 adults, to occupy a third station among the Western Indians. They will proceed to their destined station as soon as a covenant can be negotiated with some Indian tribe, probably within the vicinity of Council Bluffs; and it is the intention of the Board to send out other families, as soon as means can be obtained for their support, and arrangements made for their reception.

We have now four missionary stations, and, including the family on the way to the Missouri, 50 adults and 20 children, exclusive of several hired men already dependent on us for support. If we add to this number the clergyman and his wife to be sent to the Senecas, and say 25 adults and 15 children to be sent to the vicinity of the Council Bluffs in the course of the present year, we shall have on our funds a total of 112 persons, besides the hired labourers.

Upwards of fifty auxiliary societies have been organized by the United Foreign Missionary Board during the past year, and we contemplate sending out agents during the present season to increase their number.

The missionary cause, as it is now conducted by the Board, is growing in popularity every day, and we have the most flattering prospects of ultimate success. So far as energy is concerned, it is believed that the United Foreign Missionary Society, considering the time of its active operations, has not been surpassed by any kindred institution in the world.

These facts, it is conceived, present a strong claim on the munificence of the general government.

When the Union Mission Family proceeded on their journey, 700 dollars were advanced by government toward the erection of buildings for their accommodation: as the Missouri Mission is more numerous, and will require buildings more extensive, we hope it will comport with the views of government to advance a larger sum on the present occasion.— While the Tuscarora and Seneca stations were under the care of the New-York Missionary Society, the government paid to that Society 700 dollars a year: this gratuity we hope will not only be continued for the benefit of those stations, but, in consequence of the additional number



of teachers sent out, and the additional expense thereby incurred, considerably increased.

On the general subject of appropriation by government, I am instructed to express a hope that it may be as important as possible at the present time.

That government may not be unnecessarily troubled with our applications, and that the Board may be at no loss to make their calculations, it is desirable to know what appropriations will be made for our present encouragement, as well as the department on which, the manner in which, and the times when, we may draw for the amount.

The Board do also request from the Secretary of War, in behalf of the family now on their way to Missouri, a letter to Governor Clark, letters to agents, civil and military, a talk to the Great Osage Tribe, and such other documents as he shall deem necessary for the successful prosecution of their journey, and final settlement at the place of their destination.

The above statements being hereby submitted, I would beg leave, honoured and dear sir, to subscribe myself most respectfully, your obedient servant,

PH. MILLEDOLER,  
Secretary of U. F. M. S.

*Hon. J. C. Calhoun.*

To that communication an answer was returned, under date of March 15, marked B, which was as follows.

(B.)

*Department of War,  
15th March, 1821.*

SIR,

I have received your letter of the 14th instant, reporting the progress of the Mission Family which was sent out during the last year by the United Foreign Missionary Society of New-York, for the purpose of forming an establishment to teach the Osages on the Arkansas, in conformity to the views of the government; reporting also, that another family is now on the way to form a similar establishment in the Great Osage Nation; the arrangement which has been made with the Missionary Society of New-York, relative to the schools among the Tuscarora and Seneca Indians, and other proceedings and arrangements of the Society, and requesting the aid of government.

The extent of these arrangements is highly honourable to the Society, and viewed with great satisfaction by the government; and I hope the very flattering prospects of success which you have, will be fully realized.

The difficulties which the Arkansas Mission Family have had to encounter, and the very serious loss which it has sus-

tained, by the death of two of its members, are much to be regretted. It is hoped it will proceed without further impediment. The patience, perseverance, and zeal, which appear to animate and sustain the party, are pledges of ultimate success.

To the establishment among the Great Osage Nation in Missouri, I have agreed to make advances of \$1000, on account of buildings, which will be paid to the superintendent of the party, or other authorized person.

The arrangement with respect to the schools in the Tuscarora and Seneca Nations, is approved, and the sum allowed to them for the last year (to which I have agreed to add \$200, making in the whole \$900) will be paid accordingly, to any person properly authorized to receive it, quarterly, commencing from the 1st of January last.

The regulations indicate the aid which will be given to each institution which may be approved, and prescribe the forms upon which the payments will be made. It is very desirable that these regulations should be strictly observed, particularly so far as they relate to the plan and estimate of the buildings, and the annual report, for each establishment.

I enclose herewith, agreeably to your request, a letter to Governor Clark, (which, although his duties as Superintendent of Indian Affairs will now very shortly cease, may be of service to the party,) to Mr. Chateau, the Sub-agent to the Great Osages, a circular to officers, civil and military, and a short address to the Chiefs, &c. of the Great Osage Nation.

I have the honour to be,

With very great respect,

Your obedient servant,

J. C. CALHOUN.

*Dr. Philip Milledoler.*

At the request of the undersigned, the Secretary of War kindly furnished him with a Talk to the Headmen, Chiefs, and Warriors of the Great Osage Nation of Indians in Missouri, marked C; a letter to General Clark, marked D; another to Civil and Military Officers of the United States, marked E; and one to P. S. Chateau, Esq. marked F. He also obtained from Colonel M'Kenney, a Talk to the Chiefs who entered into covenant at Washington, marked G; together with a letter to General Clark, marked H; and another to Paul Ballio, Esq. marked I.—These letters have been transmitted, for the use of the Mission Family, to the care of the Rev. Francis Heron, of Pittsburgh.

Correct copies of all the above letters



are preserved, and shall now be communicated to the Board.

(C)

To the Headmen, Chiefs, and Warriors of the Great Osage Nation of Indians, in Missouri.

Brothers—In pursuance of the arrangement made between your friend and brother, Dr. Milledoler, Agent of the United Foreign Missionary Society of New-York, and the Deputation from your nation at Washington, the last summer, the bearers hereof, the Rev. Nathaniel B. Dodge and the Rev. Benton Pixley, and their party, have been sent to you for the purpose of making the establishment contemplated by that arrangement. The views of the Society were fully explained by Dr. Milledoler to your Great Chief, Sans Nerf, who no doubt has communicated them to the nation. The party is composed of teachers, mechanics of various kinds, and females, who are sincerely desirous of promoting your prosperity. By these, you and your children will be taught to live as your white brothers, with a knowledge of agriculture, manufactures, and the mechanic and domestic arts. Your children will also be taught to read, write, and cypher, in the same manner as our children are. The establishment is undertaken with the approbation of your Great Father, the President of the United States.

Brothers—Remember that they come among you, not as traders for their own profits and convenience, but for your good and not their's. Respect and love them accordingly.

Given under my hand, and the seal of the War Office, at the City of Washington, this fifteenth day of March, 1821.

(Signed) J. C. CALHOUN.

(D)

*Department of War,*  
15th March, 1821.

SIR—The United Foreign Missionary Society of New-York, have, in pursuance of an arrangement made at Washington, last summer, between Dr. Milledoler, Agent of the Society, and the Deputation from the Great Osage Nation, sent out a Mission Family, under the superintendence of the Rev. N. B. Dodge, who will hand you this, and the Rev. Benton Pixley, as his assistant, for the purpose of teaching the Osages the rudiments of an ordinary education, and the common mechanic and domestic arts, in conformity to the views of government.

These gentlemen and their party are recommended to your attention, and I have no doubt it will give you pleasure

to render them any assistance in your power.

I have the honour to be,  
Your obedient servant,

(Signed) J. C. CALHOUN.  
*Gen. Wm. Clark, St. Louis.*

(E.)

To Superintendents of Indian Affairs, and all other Agents and Officers in the service of the United States.

The bearers hereof, Messrs. Dodge and Pixley, are engaged in effecting a missionary establishment in the Great Osage nation, in Missouri, with the object, in conformity to the views of the government, of teaching the Indians the common elements of education and the ordinary mechanic and domestic arts, under the authority and patronage of the United Foreign Missionary Society, of New-York, and with the approbation of the President of the United States. I do hereby recommend them and their party to the attention and protection of all Officers of Government.

Given under my hand and the seal of the War Office, at the City of Washington, this fifteenth day of March, 1821.

(Signed) J. C. CALHOUN.

(F.)

*Department of War,*  
15th March, 1821.

P. L. Chauteau, Esq. Sub-Indian Agent,  
Osage nations.

SIR,

In pursuance of the arrangement, which was made at Washington, between Dr. Milledoler, agent of the United Foreign Missionary Society, of New-York, and the deputation, which you accompanied, from the Great Osage nation, a Mission Family has been sent out, under the superintendence of the Rev. Nathaniel P. Dodge, who will hand you this, and the Rev. Benton Pixley, as his assistant, for the purpose of making the establishment contemplated by that arrangement.

You will give to the Rev. Mr. Dodge and his party, every assistance you can, in communicating with the Chiefs of the nation, and effecting the benevolent object of the mission.

I have the honour, &c.

(Signed) J. C. CALHOUN.

(G.)

*Office Indian Trade,*  
March 16th, 1821.

To Sans Nerf, the Chief—To the Counsellor and Warrior who visited Washington with him.

Brothers—I send you this talk by my good brother the Rev. Nathaniel B. Dodge—shake hands with him; and with all who are with him.

Brothers—Let us look back a little. You know that I promised you, when you were at Washington city, that good men and good women would soon take you by the hand, and be your friends. I promised you that a good brother would soon come from the great city of New-York to see you and counsel with you.

Brothers—I did not deceive you.—When I wrote a letter to those good people in New-York, they called their good brother the Rev. Dr. P. Milledoler to them, and said, go to Washington city and see the Osages there—Tell them we are their friends, that we will take them and their children by the hand, and do them good.

Brothers—The Rev. Dr. Milledoler obeyed. He came to Washington city. He shook hands with you. He made the talk which he came to make. You listened to it. You understood it. You behaved well. You made my heart glad, for I am your friend.

Brothers—What did Dr. Milledoler promise you when he made that talk? Did he not promise that good men and good women, called Missionaries, would go out to your country to instruct your children—to open their eyes, and show them how to read, and learn their fingers how to hold the pen, and how to write? Did he not promise to teach them also how to till the ground, and to understand the will of the Great Spirit? He did. And now brothers, the head man of the Missionaries, who will deliver you this talk, and who is a messenger from the Great Spirit to you, as well as from the good people in the great city of New-York, goes to you, and has led his family of brothers and sisters, all of them your friends.

Brothers—I will tell you who these brothers and sisters are who go out to your country with their head man the Rev. Mr. Dodge. There is the Rev. Mr. Pixley, he is next to the head man, and he is called the assistant. There is a Doctor, who will visit you when you are sick. There are two Farmers, to teach you and your children how to till the ground. There is a Wagon-maker, a Blacksmith, and a man to build Mills, so that when the mills are built your corn can be ground into fine meal, and you need not beat it in the mortar.—There are others who go to help. Then the good women—these will teach your little girls how to read and write, and love and praise the Great Spirit; and they will learn them how to sew, and spin, and cook, and be useful and happy.

Brothers—These good men and good women have taken their dear little children with them, because you know they could not leave them behind. This is

all good—for these little children will all shake hands with your little children, and they will grow up and be friends together, like brothers and sisters.

Brothers—These are the good men and good women you were promised should go out to you. And now, brothers, Dr. Milledoler's promise made to you at Washington is fulfilled.

Brothers—Look at all this. Now you are not like the birds at eventide looking out for places to rest for the night, and seeing none. No—But these good men and good women, and even their little children, are branches for you to rest on. Then be glad, and thank the Great Spirit for it.

Brothers—It now remains for you to do your part. These good people are like trees full of blossoms; but unless you join with them and help them, these blossoms will produce no fruit. You know how the frost kills the young fruit—so will your unkindness kill all the good fruit of this mission, and you will get no good of it. Do what you promised and there will be plenty of good fruit.

Brothers—I will tell you what you promised. You promised to meet these good people and receive them kindly. You promised to help them to settle. You promised to protect them, and like brave men, as you are, you promised to defend them.

Brothers—I am your security for all this. I told these good people the Osages would never break their word. Then see that you keep it faithfully.

Brothers—I wish you to listen to my talk. I now counsel you to send in your children to be instructed, as soon as these good people tell you they are ready to receive them. I counsel you to let this family of good people counsel and bring up your children for you. Listen to every thing they tell you, and believe them. They go to do you and your children good, and not harm. They do not go to trade and cheat you. When they counsel your children, and your children listen well, they will know how to read, and then they cannot be so easily cheated. They will see out of their eyes like white men. They will hear with their ears like white men, and then they will understand better. You will see how the children of these good people will be treated—and you will see that the same treatment will be shown to your children, and what more can you ask?

Brothers—Your brothers, the Little Osages, live six miles from you in the valley. They have children. You must go and tell them the good news. There is room for their children as well as for the children of the Great Osage.



Brothers—I shall often hear from my brothers and sisters, who go with the head man, Mr. Dodge. I hope to hear good things of the Osages, and not bad. If I hear bad things I shall be sorry, and I cannot then be your friend. If I hear good things, I will be glad, and will continue to be your friend.

Brothers—You asked me when the missionaries went out to send you a talk, and to put my seal on it. I promised you I would. I will never deceive you. Look at this seal. Is it not like that on my other talk?

Brothers—I shake hands with you, and pray the Great Spirit to smile upon you, and help these good people to make you and your children wise and happy.

(Seal) THO. L. M'KENNEY,  
Superintendent Indian Trade.

(H.)

Office Indian Trade, Georgetown,  
16th March, 1821.

General William Clark.

DEAR SIR,

The Rev. N. B. Dodge will hand you this. This gentleman is the Superintendent of the Mission Family, who are destined to the Osages of the Missouri. Already are you acquainted with the humane objects of several well organized societies for the civilization and improvement of our Indians—and of the flattering success which has, so far, attended their labours. That to which Mr. Dodge and the family with him are attached, is “The United Foreign Missionary Society of New-York.” Corresponding Secretaries, the Rev. Dr. Milledoler, and Mr. Z. Lewis. This society is recognized by the government, and has its patronage. I take great pleasure in presenting this interesting family to you. I solicit for it your friendly influence. And I do this with the greater pleasure, because I know your feelings to be in accordance with this scheme of benevolence.

I avail myself of this occasion to renew to you the assurance of my respectful and friendly regards.

THO. L. M'KENNEY,  
Superintendent Indian Trade.

(I.)

Office Indian Trade, Georgetown,  
16th March, 1821.

To Paul Ballo, Esq. United States' Factor to the Osages of the Missouri, near their villages.

SIR,

At the same time when it was agreed by the government, at the request of the Osages of the Missouri, that a factory should be located near their villages, it was arranged between the deputation of June. 1821.

Osages, then at Washington, and the United Foreign Missionary Society, of New-York, by their special agent, the Rev. Dr. Milledoler, that a Mission Family also should go to them. The Superintendent of that family, the Rev. N. B. Dodge, will hand you this. You will contribute by every means in your power to the success and comfort of the benevolent members of this interesting family. Like you they have left their parents and friends; and like you they have gone to administer justice, and improvement to the destitute and friendless Osages. The objects are the same—at least your labours tend alike to the same point. You, by the just and equitable policy of the government in its commercial intercourse with these people, will treat them with justice and kindness, and thus inspire them with sentiments of respect and friendship for the government. They, (the Missionaries,) by their plans of intellectual, and practical, and moral improvement, will not only inspire them with like sentiments toward the government, but also with the more exalted sentiments of peace and good will to man—sentiments, I say, and not the varying expressions of feelings which may be bought and sold, but the fixed sentiments which are the result of a capacity to judge and determine for themselves.

The knowledge of the French, which part of this family will carry with it, will, at the same time that it will be so useful in their intercourse with the Osages, whose interpreters are generally French, give you an opportunity of retaining in greater purity your knowledge of it.

Take these good people by the hand, and remember that they, like you, are engaged in serving the interests of the same Indians, and in promoting the cause of the same government. Harmony and good will, mutual helps, and mutual kindness, will serve much to bring about the results which these generous people go to accomplish.

Very respectfully, Sir,

Your obedient servant,

THO. L. M'KENNEY,  
Superintendent Indian Trade.

Having inquired of Col. M'Kenney how preparation could be made to the greatest advantage for speedily sending out, say the Ohio family to Council Bluffs or its vicinity; I was answered, that a better and more satisfactory report on such a station could be obtained from an exploring agent, deputed for the purpose, by this Board, than from cor-



respondence; that from a discreet and judicious agent, information far more important and correct may be received than that which can be gathered from mere correspondents, who cannot be supposed to enter into the spirit of the work. In the one case there is certainty, in the other there is doubt.

Having ascertained, that there was a Female Missionary Society in Washington, who, on a proposal made to that effect, were willing to become auxiliary to this Board, a meeting was called for the purpose, on the 19th inst. in the Associate Reformed Church, under the care of Dr. Lowry, a sermon preached, and twenty-five dollars paid over by their Treasurer into the hands of your Commissioner.

At a meeting of several Clergymen, convened by invitation, at the house of Dr. Lowry, it was agreed to call a meeting of the male citizens of Washington and Georgetown, on Thursday, the 22d of March, for the purpose of organizing an Auxiliary Missionary Society. Of the result of that meeting no official statement has yet been received.

In addition to twenty-five dollars, above noticed as received from the Female Auxiliary Society at Washington,

your Commissioner has also received from the Rev. Mr. Duffield, of Carlisle, in a draft on L. Hollingsworth & Son, of Philadelphia, the fruits of two collections for missionary purposes, amounting to twenty-one dollars and fifty cents; and from one styling himself a lover of Jesus and a friend to missions, the widow's mite, amounting to five dollars—making in all the sum of fifty-one dollars and fifty cents.

The undersigned would do injustice to his own feelings, did he not express his gratitude for the kind wishes expressed by the President of the United States for the success of our missionary efforts—the prompt attention to, and deep interest in, this great concern, manifested by the Secretary of War—the intelligent and warm-hearted efforts of Colonel M'Kenney, and the constant and faithful co-operation of our venerable Vice President, Mr. Nourse.

Happy indeed are those who, having the power, have also the heart to aid in a cause, which contributes to such incalculable extent, to the glory of God, and the happiness of man.

The above is respectfully submitted by  
PH. MILLEDOLER.

*New-York, April, 1821.*

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## Foreign Intelligence.

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### MISSION TO THE SANDWICH ISLANDS.

UNDER THE CARE OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

*Journal of the Missionaries, continued from our last number, page 450.*

#### *Celebration of the late King's death.*

26. To-day the death of Tamahamaha is celebrated here, by a festival somewhat similar to that, which commemorates the birth of American Independence. The chiefs, on such occasions, take pride in dressing themselves, eating, drinking, firing cannon, and displaying their banners from a lofty flag, like Americans and Europeans. Tamoree and Honooore were invited to the table of the governor, and treated with respect. Some of the white residents join the natives, in this singular mode of lamentation over the death of a great

man. This is the twelfth feast, which they have had, in consequence of his death, and in honour of his memory. They intend henceforth, we believe, instead of a feast every moon, to have an annual celebration of this interesting event.

30. *Sabbath.* The sermon was from 2 Tim. iii. 16—17. An attentive, and apparently interested, audience joined in the public worship of Jehovah. The songs of Zion drew tears from one of our countrymen, who had not heard them before for twenty years. The thought is pleasing, that we may here

proclaim the unsearchable riches of Jesus Christ, to those who were born in Christian lands, but who seem to have escaped from the influence of the Gospel, and from the voice of divine mercy; and to those, who, in the prosecution of their business, are led far from the dwellings of Zion, and who, for months and years, enjoy not the privileges of the sanctuary, or the comforts of home. Here we have the means of doing good to our countrymen, and to others, who call or reside here. Though our exertions may be limited, yet we hope our influence may be salutary, and the consequences favourable to the cause of religion. So the missionary may help his brethren at home, by guarding the outposts, without at all diminishing the strength at the citadel.

#### *First Monthly Concert at the Sandwich Islands.*

*Monday, May 1.* United in observing the monthly concert of prayer for the first time on heathen ground. Settled the question with respect to sending two of the brethren to Atooi, to accompany George, explore the island, and perform such business, as circumstances may require. Unitedly implored a blessing on their enterprise, and, commended them to the grace of God.

#### *Departure of George to Atooi.*

2. To-day the Thaddeus left the harbour to touch at Atooi, and proceed to the North West Coast. Agreeably to our united views, and the wishes of G. P. Tamoree, Messrs. Whitney and Ruggles sailed with him to introduce him and our business to his father, who is here considered as only a high chief under Rehoreho, and who is expected soon to go to Owhyhee at his request. Though George now supposes, that his father is not independent and himself proposes to return here, or to Owhyhee, we deem it important, that the brethren should accompany him, learn more definitely the state of facts, survey the field as a missionary station, interest the chiefs in our object, and return by the first conveyance, probably in June. We made out a considerable present for George, in addition to what he had before received, besides the bass viol, for which he appeared to be grateful. He expressed a sense of obligation, and a desire to make some return for the kindnesses shown him. With tears he took a respectful and affectionate leave of us, being commended to the grace of an unchangeably merciful God. May that grace make him a comfort to his father, a blessing to his country, an honour to his benefactors, and an heir of final glory.

#### *News from the Station at Kirooah.*

3. One of the King's schooners from Owhyhee arrived, Joseph Banks\* master, an intelligent young native, who speaks English, and is very friendly to us. By him we received a letter from brother Thurston, containing good news from that part of the mission. The king has given them the use of a large cooking-stove, and furnishes them with a comfortable supply of fresh provisions. He reads in Webster's lessons in words of two syllables. Himself and John Adams, the commander of the garrison there, and the honourable women, are much pleased, friendly, and desirous to learn. Tennooe resides in the king's family, and assists in their instructions. Dr. Holman has considerable employment as a physician, and is successful in healing the sick, the lame, and the blind. The brethren and sisters there were invited on the first day of the feast, to dine at the king's table, spread under the shade of green trees. During both days of the feast, Rehoreho, dressed in military habiliments, behaved with great propriety, not even drinking to his injury. Many thousands of people were collected at the feast, and shouted and sung the great and good deeds performed by their lamented king, and expected from his son and successor.

People come from all parts of Owhyhee to see the brethren and sisters; and their house has been every day surrounded by forty or fifty natives, men, women and children. We are happy to hear an almost solitary sister, Mrs. Thurston, say, in the language of Christian confidence, "On heathen shores, even during the feast days, I have felt as safe, as if I had been in my native land. The natives appear inoffensive and friendly; and so far as has fallen under my observation, have uniformly conducted with propriety."

Thus flattering indeed are our prospects; but He, who loves to try his people, knows what unexpected clouds may darken our way, and what thorns may yet infest our path.

#### *Arrival of South Sea Whalers.*

4. In this dark corner of the earth, our hearts have been cheered to-day by the arrival of two English ships, and by our introductory acquaintance with the masters, capt. Starbuck of the *L'Aigle*, and capt. Best of the *Princess Mary*. These are South Sea Whalers, and have

\* It is hardly necessary to say, that this young chief was named in honour of Sir Joseph Banks, who accompanied capt. Cook when these islands were discovered. *Editor of the Herald.*



come to the island for water and fresh provisions. They anchored at Kirooah, where our brethren received from them some presents, in the way of stores, which were needful and very acceptable; and other kind attentions, for which we are all under obligations to them. Finding it difficult to procure provisions, and impossible to obtain a supply of water there, they have come to this island, where they can easily be supplied.

5. To-day we have made some improvement in our situation by airing and washing the mats, and scraping the ground, which constitutes our floor. After this, covering the ground with a layer of grass about an inch in thickness, we spread our bulrush mats, and feel ourselves more settled, and at home.

#### *Assemblage from distant parts of the World.*

This evening we have had the happiness to be favoured with the company of Capt. Starbuck of London, originally from Nantucket; Capt. Pigot of New-York, originally from England; Capt. Best of London, formerly from Ireland; Dr. Williams of London, surgeon of the L'Aigle; Mr. Clark of Kamschatka, formerly from New-England, a temporary resident here; and Mr. Green, an American trader from Boston; who politely called, and took tea with us, and spent the evening at the residence of Mr. Bingham. It was pleasant to have it in our power, so soon after landing, to set an American table, in humble but decent order, for our friends; and quietly to sit down on heathen shores, in such a circle of ladies and gentlemen, from different countries, in different pursuits, but rejoicing together in the late auspicious events and opening prospects, so interesting to this nation and to the church. These gentlemen all appear friendly to our object, as well as to us personally, and willing to unite their influence in removing the suspicions of the people, that Great Britain would oppose or dislike our settling here as missionaries.— Among other favours, Mr. Green has presented us with a tea set of China. Our visitors proffer us any assistance in their power to render, and we hope their influence and aid will be salutary. The British captains gave us an invitation to dine with them to-morrow.

6. To-day Mr. Bingham and Mr. Loomis, with their wives, in company with the governor and several others, dined on board the Princess Mary, lying at anchor a little more than a mile from the landing. They were conducted pleasantly in a sail boat by Capt. Best, who expressed many kind wishes for our

happiness. He was mate in a vessel, which carried some of the missionaries to the Society Islands. He remarked at dinner, that there was now a vessel constantly trading between those Islands and Port Jackson. Being asked by one of us, whether that vessel belonged to the missionaries at the Islands, or to the colony at Port Jackson, he replied, it belonged to the colony. This seemed like a providential refutation of some late reports circulated here, "that the missionaries in those islands had monopolized the trade." After dinner, the company were received, and treated with kind attention, on board the L'Aigle, one of the finest ships that could have been chosen in the river Thames, and very successful thus far, having taken, within thirteen months, no less than 1,350 barrels of sperm. oil. Expecting an early conveyance, Capt. Starbuck offers to take letters and forward them to America. Gratified by this interview, we returned in safety to our peaceful habitations.

7 *Sabbath.* Have again been favoured with the precious privileges of the sanctuary. An interesting audience listened to the sound of the Gospel, as it was proclaimed from Luke ii 14. Many, it is believed, felt a new impulse to welcome and promote Christianity, and a more full conviction, that the Gospel was intended as a blessing to the world; that it cannot be successfully opposed; nor fail to reach all the tribes of men.

#### *Attempt to obtain comfortable Houses.*

8. Captain Starbuck and Capt. Pigot offered to make a vigorous effort to build us comfortable houses, and to promote our more convenient establishment; the governor neglecting to build for us, but giving us leave to choose our ground where we pleased, on the uncultivated plain.

9. Selected a pleasant spot, back of the village, for the site of our buildings. Concluded that a united effort to erect them might be secured with the least exposure to suspicion, by calling a general meeting, and proposing the object publicly.

10. Boka presented us a patch of *taro*, and proffered such assistance, in the way of supplies, as we might from time to time be disposed to ask of him.

A circular was issued this morning, which invited the co-operation of the friends of humanity and truth, and requested the European and American residents, both temporary and permanent, masters and officers of vessels of different flags, together with the chiefs of the island, to assemble at the house



of Mr. Bingham, and hear a statement of our views, and of the views of the government, with respect to our enterprise. The meeting would then take measures to secure such immediate and efficient aid to our object, as our friends might be inclined to render; and, if it should be thought advisable, would appoint a committee to superintend whatever might be undertaken. At 5 o'clock, P. M. a general meeting was assembled, and organized by choosing Capt. Adams moderator, and brother Loomis scribe.

The business of the meeting having been proposed, and explained by an interpreter, to the governor, he replied, that, in regard to the houses, he intended to superintend the building of them himself; as he had orders from Reho-reho, to build them. It was then stated, on our part, that, although the government were friendly to our object, and disposed to patronize it; yet, as we knew, that, at present, they were embarrassed with other claims; as we wished neither to become burdensome to them, nor detrimental to the claims of foreign traders, whom they owed; and as several gentlemen stood ready to lend a friendly hand, in the erection of buildings for the promotion of our object:—we desired to give all the opportunity to afford whatever assistance their kindness should dictate, and their ability allow. The governor again said, No. He chose to build the houses himself, according to the orders from the king. Capt. Pigot then inquired, whether the governor intended soon to build comfortable houses for the mission, entirely free of our expense; and he answered plainly, that he did. Thus far the business was settled.

A committee was then appointed to consult with Boka, respecting the place, the form, and the manner of building. He said, that the ground, which we had chosen, could not be granted us, because it belonged to the farmers; but named a particular part of the plain, where he thought it would be best for us to have our houses.

#### *Proposal for a School Fund.*

A question was then laid before the meeting, whether it were expedient to take any measures to raise a school fund for orphan children. This was new to many; but unobjectionable. Decided in the affirmative; and a committee was appointed to recommend a plan for that purpose.

This was doubtless the first meeting of the kind, that has ever been held in these islands. Whatever might be the feelings of some of the number, it was

truly animating to see the chiefs of the islands, the principal foreigners who are settled here, with a number of intelligent gentlemen of business now in port, assembled to concert, in aid of the missionary cause, plans of usefulness, the happy influence of which will doubtless be as lasting as time, and the fruits of which can be fully known only in eternity.

#### *Agitation of Hanaroorah.*

11. To-day the village of Hanaroorah has been in an uproar; but we have been unmolested. There has been considerable commotion in the streets; but our habitations have enjoyed peace.— We are happy in the assurance that neither we, nor the efforts which were made yesterday to promote our benevolent objects, were the cause of this commotion; though the lion might take occasion to roar, at this time, to prevent the good intended. The prevalence of multiplied jealousies gives currency to invidious declarations and reports; and the collision of opposite interests is often followed by agitation and violence.

#### *Correspondence with the South Sea Missions.*

12. Sent letters, books, and clothes, washed here, to our friends at Owhyhee, by Captain Gyzelaar, of the American brig Clarion. This gentleman has often called on us, and treated us politely. He offers to carry letters, books, or baggage, gratis, for missionaries wherever they may wish to send by him. He will probably soon go to Otaheite and return. By him we also wrote to our missionary brethren at the Society Islands, and sent them copies of our 'Instructions,' of Reports, Missionary Sermons, &c. [The Journal here enumerates many pamphlets.] Thus we have the opportunity and the happiness early to make them acquainted with the Christian operations in our own country; our arrival and prospects; and the late interesting events in these islands. We gladly avail ourselves of the privilege of requesting them to correspond, to favour us with copies of their important papers and pamphlets, elementary books, and their transactions, together with such information and friendly counsel, as we need, and hope to receive from their superior wisdom and experience. With fond anticipation we cherish the desire, that this may be the commencement of a long and happy correspondence between the two establishments.

#### *Visit to a dying Countryman.*

To-day Mr. Bingham was called to visit Mr. Hamlin, a young man of Yar-

mouth, Ms. apparently in the last stages of the consumption;—to lead his mind to the Great Physician, and communicate to him the opinion of his friends, that he cannot continue many days. He seems resigned to his situation; but fears to have his mother know it, lest it should break her heart. He has been taught the grand principles of Christianity, and seems to have rational views of its nature and importance, but no very decisive evidence of its saving power upon his heart. The affecting interview closed with prayer.

13. To-day Capt. Best, of the Princess Mary, took leave of us. He has our warmest thanks for his attention and kindness.

#### *Orphan School Fund.*

With the approbation of the committee, appointed for that purpose, the following subscription was opened and circulated.

#### HOLINESS TO THE LORD.

While the friends of humanity and of Zion, in Europe and America, are uniting their influence, and contributing of their substance, to meliorate the condition of the wretched, and to give the Bible and the blessings of the Gospel to the long neglected heathen; and while many are sacrificing their comforts of home, and devoting their talents, their possessions, and their lives to the diffusion of the light of human knowledge and Divine Revelation, in the dark places of the earth:—we feel it to be a pleasure, as well as a duty, to lend our aid, as we have ability and opportunity, to promote the grand design of civilizing and christianizing the natives of the Sandwich Islands.

Believing that American and European residents, gentlemen of business from different countries, masters and officers of vessels of different flags, as they visit these islands, will co-operate in a systematic effort to provide for the comfort and education of ORPHAN CHILDREN, (of whom many are to be found here,) by donations in money, or articles of trade, or the productions of the country, or other substantial means of doing them good;

We the undersigned, gentlemen from different countries, cheerfully agree to give to the mission established in these islands the donations annexed to our respective names, to constitute a SCHOOL FUND FOR ORPHAN CHILDREN; and to be used by the missionaries for the benefit of such children, in training them up in knowledge and virtue, in the useful arts of civilized life, and in the principles of the Christian religion, that they may be

grateful to their benefactors, useful to their country, blessings to the world, and fitted for heaven.

14. Blessed with the privileges of preaching and the public worship of God, which was attended by considerable numbers. This evening, as we were at tea, a petty chief, who was sitting in the house, stole and carried off a few plates; but they were soon recovered by a trusty native, to whom *Boka* had committed the care of our yard. This is the second instance, in which we have known articles to be stolen from us by the natives. There is as little danger from thieves here, as in any large town in Europe or America.

15. All busy in preparing letters for our friends to be forwarded by captain Starbuck, who designs to leave us soon. All in good health and spirits, joyful in the smiles of Providence, and grateful in the prospect of so early a communication of good news to anxious hearts in our native land.

#### *Departure of the L'Aigle.*

16. To day capt. Starbuck of the *L'Aigle* sailed. We send letters to the Rev. Dr. Worcester, the Rev. George Burder, London, and many friends, in different parts of our native country. We presented capt. Starbuck, (who has "shown us no small kindness,") with a copy of *Obookiah*; his surgeon, Dr. J. Williams, with *Memoirs of Harriet Newell*; and the mates with other books;—as memorials of our gratitude. We also gave them receipts for forty nine dollars, contributed by them to the *Orphan School Fund*. Mr. Bingham dined on board the *L'Aigle*, sailed an hour or two out and back, at the captain's polite request, and received a dozen of London porter, for the health of the family, and various other articles, as a present to the mission. He gave away religious tracts to several of the seamen.

We cannot fail to regard the arrival and influence of these gentlemen, at a time when their friendship was most needed as a kind interposition of Providence, the grateful remembrance of which will long be cherished with a lively sense of obligation to our Great Benefactor, and to the friends whom he raises up for us, in this land of strangers and pagans.

#### *Heathen Superstitions.*

19. Heavy rains, sent by Him, who gives us a fruitful season to confound the false prophets. Some of the priests predicted, that there would be no rain; and that every thing would dry up, in consequence of breaking *taboo*. But it is a fact worthy of notice, that there has been more rain than common, during the months, which constitute the dry season.



20. A priest and his wife were this afternoon led by our door in irons, attended by an armed guard and a noisy crowd to the house of the governor, to be tried on the charge of *having prayed a woman to death*. Mr. Bingham and capt. Pigot went down together in order to witness the trial; but the prisoners, whom they found seated on the ground, at the door of the governor's house, apparently cheerful and unconcerned, as if they had intended no harm, were shortly sent away and confined.

This singular, but long established, superstitious custom of praying to death malefactors, or persons charged with crimes, or unknown thieves, when property is lost, is now contrary to law; and we understand, *the penalty is death*. The belief, that the priests had power to pray any person to death, has been deeply rooted and universal among this people, and cannot be easily eradicated. But we hope the time is near, in which this magic mode of execution will be no longer dreaded; nor prayer be regarded as a bloody engine of government, of malice, or of priestcraft, for the destruction of those, who fall under the condemnation of justice or caprice. That many have died, through the influence of a belief in the infallible efficacy of the prayers of a heathen priest, we cannot doubt. The undetected thief, learning that a priest had begun to pray him to death, and hearing the people speaking with so much certainty of its fatal consequences, restores the lost property; or, if that is not in his power, in the full expectation of death, refuses to eat, pines away and dies. Even the great Tamahamaha feared to have a priest get possession of his "spit box," lest the priest should take advantage of the spittle to give efficacy to his prayers. At least, he professed such fear and acted accordingly. The fact, that they have now a law against praying people to death, proves the strength of their superstition, even after their idols are abolished.

21. Enjoyed preaching again, as usual on the Sabbath, from Acts xvii. 31.

23. Examined that part of the plain, where we have permission to select a site for our houses. To-day we have opened a small school for children, which the females of the mission intend to instruct. Though we have from day to day given some attention to teaching chiefs, men, women, and children, as we have had opportunity; yet we have not till now organized a regular school in this place.

#### *Letters from Home.*

Our hearts have been cheered to-day by the arrival of capt. Meek, of the brig

Pedlar, from New-York, with letters from our friends, the Treasurer of the Board, Mr. Cornelius, and brother A. Bingham. With what eagerness and heartfelt interest do we seize these communications from our much loved country; these continued assurances of the kindness, prayers, and sympathies of our friends, whose salutations we hear, though we grasp not their hands:—whose tender thoughts we receive and enjoy, though we see their faces no more. The thrill of delight is heightened by the hope of making their hearts glad by reciprocating good news from a far country.

24. Much gratified to-day by receiving from the Pedlar some papers containing much interesting intelligence, calculated to comfort our hearts and strengthen our hands. How much good our friends, the superintendents of religious publications, might do by sending to this and other missionary stations files of their works. We should have rejoiced to receive the memoirs of Mills, and other new publications. This evening enjoyed the company of Capt Meek, Capt. Pigot, and some other friends at tea.

25. Prepared letters, and articles of clothing washed here for our friends at Owhyhee, and put them on board the brig Columbia, one of the king's vessels, which will soon sail for Kirooah, loaded with provisions. Small cargoes frequently go thither from this island, consisting of taro, poe, fish, hogs, dogs, &c.

27. To-day the Columbia sailed. This evening, while we were contriving how we should select a little boy to live in the family to be instructed, and to help the female members of our families, in their domestic concerns,—a pleasant and promising lad came to the side of our yard, and looked through the fence. Being asked if he wished to live with us and learn to work and read, he cheerfully answered "yes," and was taken in on trial.

28. Sabbath. Favoured with the privileges of public worship. Sermon from Heb. ii. 3. How few sufficiently value and seek the great salvation.

The brig Clarion, capt. Gyzelaar, arrived from Owhyhee, with a design to touch at Atooi before she proceeds to the Society Islands.

#### *Kind attentions from Residents.*

30. Every day is marked with favours from our divine Benefactor. This day has been distinguished by the number and value of presents from our friends and neighbours, which demand our gratitude. We have to-day received from Mr. Allen a beautiful clothesline, made of marshmallows, which grows here in abundance; two bottles of goat's milk,



our daily supply from him; five large squashes from vines nearly two years old; four sticks of timber for a chair, (a convenience which we can yet hardly boast,) and seven goat skins for chair bottoms:—From Captains Meek and Pigot a barrel of flour; from Capt. Pigot a jar of peach preserves, prepared by Mrs. P. in America; from Mr. Green a bunch, or cluster, of bananas, containing from 50 to 60; two bundles of sweet potatoes; 10 cabbages; from Capt. Babcock five fowls; from Mr. Buckley five nutmegs from Mr. Hunnewell a stick of chair timber, difficult to be procured here. This evening Capt. Pigot, and Capt Meek, and Mr. Bingham, took tea at Mr. Chamberlain's.

31. We do not intend to make a public record of every article of the multiplied favours which we receive; though we desire to notice them in a suitable manner, and often return a note of thanks to the donors. But with pleasure and gratitude we record the presents received to-day; viz. from Mr. Allen, two bottles of milk for tea and coffee; from Mr. Holmes, a mess of fish and a bundle of taro; from Mr. Jackson a quarter of fresh pork, a pumpkin, and a rich watermelon; from Mr. Scovill and the governor, four sticks of sandal wood to aid us in furnishing ourselves with chairs.

June 1. Received to-day from Capt. Jack, a native chief, commander of the Neo, a shoulder of fresh pork, and from Capt. Meek an American ham, which was very acceptable. Thus are we daily supplied with fresh provisions, with a variety of the finest vegetables and fruits of the island. Thus are we enabled to rejoice in the fulfilment of the gracious promise of an omnipotent, faithful God: "*Trust in the Lord and do good; so shall thou dwell in the land, and verily thou shall be fed.*"

*Sabbath, 4* The master is come and calleth for thee, was the theme of the public discourse to-day, to which numbers listened who, we fear, have never complied with the gracious invitations of the Gospel. Gave notice of the monthly concert, and explained its design.

5. Observed the concert of prayer, which was well attended. Some extracts from our public instructions were read; and remarks were made on the union of prayer among Christians, in different parts of the world. Found it to be a pleasant and profitable season. O how would the hearts of God's people in different parts of the world rejoice, and ascend in thanksgiving this evening, could they know under what happy circumstances we meet, on this interesting occasion.

6. By Captains Meek and Pigot, sent letters to our brethren at Owhyhee, together with an application to the government for the use of oxen and horses.—To-day our friend Capt. Starbuck left us again, having anchored in the bay to obtain additional spars, after a successful cruise about the islands of nineteen days; in which he had taken sperm. oil estimated to be worth more than \$11,000 in London. We were happy to say to him, "He that hath pity on the poor lendeth to the Lord, and that which he hath given will he pay him again."

By the Clarion, Capt. Gyzelaar, sent letters and articles of comfort to our two solitary brethren, Whitney and Rutgers, at Atooi. The Clarion will probably proceed thence to Otaheite.

8. Thursday. Opened a singing school this evening, to be continued weekly, for the improvement of ourselves and others in sacred music. Several of the white residents are desirous to learn; and we think that some of the natives may shortly be instructed in this delightful art. It will be pleasant toil to teach these late worshippers of idols to sing the songs of Zion.

*Sabbath, 11.* To-day the attention of the assembly has been directed to the character of that young ruler, who, with respectful deportment, said to the Searcher of hearts, "What must I do to inherit eternal life?" The affectionate and faithful, but heart-rending declaration, "One thing thou lackest," might be applied with truth to some young men, and others, who were present, and who, we would ardently desire, may be not only almost, but altogether, Christians and heirs of eternal life.

16. In a yard of very fine cattle, belonging to Mr. Marin, to Mr. Holmes, and to some of the chiefs, Mr. Chamberlain succeeded in tying and milking for the first time a large cow, though almost wild. Neither the oxen nor cows have yet been made profitable to the people. These herds feed on an extensive plain by day, and are enclosed in a mud wall yard by night. But they can and will be made useful.

#### *Letters from Kirooah.*

17. To-day Captains Pigot and Meek returned from Owhyhee, with letters from our brethren there. Brother T. writes a brief sketch of their mingled mercies. "The Lord has hitherto prospered our way far beyond our expectations, and we have every day reason to call upon our souls and all that is within us, to bless and praise his holy name. But we have need of much patience. Let patience have her perfect work.

We must expect to meet difficulties and trials in the progress of our employment. Hitherto these have been of a peculiar kind, and from sources little expected, when we left America."

The ship *Levant*, which sailed from Boston shortly after our embarkation, has arrived and anchored in the bay.

18. Numbers attended divine service to-day. Capt. Cary, of the *Levant*, from Boston, via Columbia River, after service was introduced to the family. He congratulated us on our safe arrival, and proffered his friendship and aid. He passed the straits of Le Maire about a week earlier than the *Thaddeus*; but was detained off Cape Horn considerably later than we, by the prevalence of adverse winds. Had the frame of the house, which we left at Boston, been put on board the *Levant*, Capt. C. says he might have brought it with little inconvenience. We hope to see it arrive as soon as our heavenly Father shall appoint. Till then, He will provide us a lodging.\*

19. To-day we fix on a spot for the erection of our buildings. It is a pleasant situation, on the road, which leads eastward to Witeete, about half a mile from this village, in the midst of an extensive plain, having the open sea in front, and the rising mountains in the rear. One of the three houses, which *Boka* has engaged to build for our accommodation, has been nearly raised since morning. The timber, small but durable, has been brought from 15 to 20 miles on the shoulders of the natives, while the horses and oxen look on at their ease. Since our arrival, we have seen two or three hundred natives employed to drag one of their guns, an eighteen pounder, laid into an old canoe, to the top of the hill back of the village, where they have planted two or three guns, directly under cover of which our houses will stand.

By the *Pedlar*, Capt. Meek, we sent letters to our brethren at Atooi; also to the governor of Kamschatka, by Mr. Clark, a passenger.

21. We find the need of female help in the family, which is not easy to be obtained. Took into the family to-day,

an untutored native female to assist in the domestic concerns, and to be instructed in the best things. Some of the native women come every week, to be instructed and assisted in making garments for themselves, in the European fashion. The female children in the school are taught the use of the needle, and the rudiments of the English language. We hope that ere long some will be so trained, as to be not only valuable help, but pleasant society, and ornaments of the cause, in which we are engaged.

#### *Excursion to Witeete.*

23. In compliance with an invitation from Mr. Allen of Witeete, all our family in this place visited his establishment and dined and supped at his table. He is an American black, formerly from Schenectady, N. Y.; has resided a considerable time in these islands; and lives in good style, for this country. He has a native female for a wife, whom the female members of our mission have made some efforts to teach and clothe,—and two interesting children, whom he desired to have baptised and instructed. One of them he is now teaching to read. He possesses considerable land, which he holds under the ex-high priest Hava-hava; has about a dozen houses in his enclosure; a good well, which is almost the only one in the islands; a garden distinguished for a hill of squashes planted nearly two years since, and now bearing the *fifth crop*, which will itself probably make a good wagon load, the vines having spread over eight or ten square rods of the richest ground, taking root continually as they advance, and growing with such exuberance, that it is difficult to pass through them. He has a valuable fish-pond, which affords him frequent supplies; and a yard containing a Kamschatka cow, several sheep, and about 300 goats, from which we are constantly supplied with milk. His eating house is large and commodious, where he sets an American table for several boarders, and where our dinner was served up in the best order. His sleeping house, where we were accommodated with comfortable seats, and where, toward evening, we had our coffee served round, is a pattern of neatness. He is very friendly to us, and to the objects of our mission; bestows on us many little favours; subscribed 15 dollars to the orphan school fund; and offers to build a school house at his own expense, if we will have a school near his residence, which is about two miles from this place. He is much respected, and generally visited by gentlemen, who call at this island. We cannot but con-

\* When the house was prepared, it was intended to be sent by the *Thaddeus*, and was actually put on board. But there was not room enough in the vessel, beside what was occupied by the cargo, for articles indispensably necessary, unless the frame was unladen; which was accordingly done, with the exception of small pieces, such as window frames, doors, &c.

In the course of last summer, however, all that had been thus detained, with many additional articles, were sent in a ship belonging to Messrs. Bryant and Sturgis, who generously declined receiving any freight.



sider ourselves happy in finding such a neighbour. Under a serene sky, and a fair moon, pleased with our excursion, we returned in safety to our habitations, "because the Lord sustained us."

24. To-day Mr. Anderson, one of our neighbours, called with a desire to be bled, and his wishes were gratified. We have repeated applications for medical aid; and we experience the need of

another physician. But the Lord will provide. The health of our family has been wonderfully preserved, through the changes of climate and country, and through the hardships of the voyage and our new situation. The pestilence that walketh in darkness, and the destruction that wasteth at noon day, have not yet been commissioned to smite us.

(*To be continued.*)

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## Miscellanies.

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### REVIVAL OF RELIGION IN ORANGE COUNTY.

AT our request, the Rev. Mr. Fisk, of Goshen, in the county of Orange in this State, has sent us the following brief statement of the revival of Religion, with which many of the Churches in that County have been recently favoured:—

*Goshen, April, 1821.*

Mr. LEWIS,

The following is a general account of the progress and extent of the revival of religion in this region of country, part of which has already been before the public in the report of the General Assembly last spring. But since a connected view of the whole may be acceptable to your readers, I send you this for insertion in your useful publication.

In November, 1819, without any general excitement in any congregation, an unusual anxiety commenced in a single neighbourhood called Bullhack, in the congregation of Middletown, which continued but a few weeks, and resulted in animating the zeal of those who had been professors of religion, and the hopeful conversion of sixteen, who have since joined themselves to the visible church of Christ. This revival was sudden, and the whole neighbourhood more or less awakened, but did not extend to the other parts of the congregation.

Soon after the commencement of this work the adjoining part of the congregation of Scotchtown felt the blessed influence, and many pious friends of God were animated, while impenitent sinners, with weeping anxiety, cried, "what shall we do?" The progress of this work was refreshing to all the professors of religion

in the congregation, but did not extend in its convicting influences over half the society. Its continuance was several months; its progress silent and less powerful than in some other places, and its fruits forty-two added to the communion of the church.

Shortly after the revival had extended to Scotchtown, one or two persons from Deer-Park, lying in an opposite direction from Bullhack, came to the place of its commencement to see, and hoping to feel the work of God. The result was, as desired, a comfortable refreshing in their own souls, and a solemn resolution to act under its influence, and carry the case of their own congregation before the Lord, if it might be that he would bless them with a revival. While they mused in their hearts the fire burned, and while they called on God the work of revival commenced. In this place the excitement was general, the progress rapid, and its continuance short. Several individuals of proverbial infamy and degradation were subjects of hope, and are now walking the ways of morality and piety. After the work had apparently subsided, there followed a season of coldness, during five or six months, when it again revived, and extended in its happy influences over nearly the same field. The latter refreshing con-



tinued several weeks, and seemed to have been the completion of the work, which had so suddenly ceased in the preceding winter. The whole number added to the communion is about seventy.

In the latter part of December, 1819, and during the progress of the revival at Scotchtown, the good work commenced in Hopewell, an adjoining congregation, and extended with great power over most of the society. In this place there had not been a general revival from the first planting of the church in it, which rendered it deeply interesting, and, perhaps, unusually interesting to the pious. The work declined gradually in this place after a few weeks, but continued to arrest new subjects until June. Its whole continuance may be reckoned from *six* to *seven* months. The number added to the communion here was one hundred and sixty-two, of all ages, from twelve to an advanced period in life, some of whom had been drunken and vicious.

During the winter and the progress of the work at Hopewell, there was some unusual excitement in Goodwill, a neighbouring congregation, at that time without a Pastor, but its continuance was short, and its extent limited. *Sixteen* were added to this communion. At the same time there was some of its influence felt in a congregation belonging to the classis of Ulster, and adjoining the two last named. A few were added to the communion in that place.

In June the work became visible in Blooming-Grove, and progressed with power. Its continuance was about six months. All classes were subjects of the work; every neighbourhood, and almost every family had in them those who hoped in Christ. Several meetings were peculiarly interesting, of which the communion season in August was worthy of notice, *one hundred and thirty-three* had been received on examination, and publicly entered into covenant with the Lord and his people at that time. After that period, the work visibly declined, but did not stop suddenly. The whole number of those added to the commu-

nion as the fruits of this revival was two hundred.

Shortly after the revival commenced in Blooming-Grove, there was considerable excitement in Goshen, which continued about two months and subsided. During and soon after this season seventy-six were added to the communion in this place. Of this number were one man upwards of seventy years of age, and ten children under fourteen years.

About the same time that the excitement commenced in Goshen, the same comforting and convincing influence began in Bethlehem and continued till October, but it was gradual in its progress. About sixty have been added to the communion, and the pious much refreshed.

About the first of July the good work commenced in Chester, an adjoining congregation, where there had never been a general revival. The excitement was strong and general for several months, and produced a great and visible change on the face of the community. The general excitement began to subside in January, but instances of conviction and hope have occasionally occurred until the present time. *One hundred and five* have been added to the communion in this place, and there are some more cases of hope.

In August there commenced suddenly a revival in Ridgebury, a vacant congregation, which continued about two months, and resulted in an addition of fifty-three to the communion, a happy effect on the morals of the society, and in establishing the hope and confidence of God's people.

About the last of September the influence extended from Ridgebury to Westtown, an adjoining congregation, where the work was powerful and spread rapidly over the whole society. Most of the cases of conviction were sudden and distressing, and the change to a state of joy strongly marked. Of the revival in this place it is noticeable, that an unusual number of persons having no connexion with the church, have been its subjects. Of one hundred and ninety-six, who have been added to the communion, one hundred and twenty-eight received the ordinance of baptism.

The revival continued about four months and soon ceased, but its effects, it is hoped, will be visible for years.

Thus the Lord has been graciously pleased to visit eleven congregations, adjoining each other, with more or less of this distinguished influence. About one thousand individuals, who were without hope and without God in the world, have professed a hope in the Lord Jesus. Verily it is the Lord's doing, and marvellous in our eyes. The means used by the good spirit to produce this wonderful work have been such as are common in places of revival. Those doctrines of grace, usually called the doctrines of the Reformation, have been preached in all the congregations.

Religious conversation has been extensively blessed, and prayer-meetings have also been distinguished by a rich blessing. Catechetical instruction, in some places, has been attended with success among children and youth. Bible classes, and reading tracts on solemn and religious subjects, have been owned and blessed of God.

It should be remarked, that God has manifested his sovereignty in giving efficacy to those means at one time, and not at another—at one place, and not at another, among the people.

The disposition is universal among the subjects of the work, to ascribe it all to God. It is his work, and to his name be all the glory.

#### THE INDUCEMENTS TO A MISSIONARY LIFE, AND THE QUALIFICATIONS OF A MISSIONARY.

Princeton, June 21, 1821.

MR. LEWIS,

To leave home, and friends, and civilized society, for the good of the dying heathen, was once thought to evince a degree of self-denial and devotedness to God, almost super-human. Indeed there have been, and perhaps are still, some well-meaning but imprudent and thoughtless Christians, who with the utmost certainty could give to every Missionary a seat in the mansions of his Master. And sometimes they still more presumptuously assign him the *highest seat*. Perhaps it was then less inexcusable than now, for the work was considered so high and holy, that none but those who were constrained by an inextinguishable love for souls would venture to engage in it. But lately these messengers of God have become so numerous, that this undue veneration has somewhat subsided; and having discovered that they are no more than human, in moments of self-complacency we have ventured to compare ourselves with them. Consequently when the inquiry is made "whom shall we send?" you hear from every quarter "here am I; send me." I say *consequently*, because I fear that this hasty answer (for it is sometimes hasty) is not so much the result of a

careful consideration of our own character and qualifications, as of a comparison of ourselves with some missionary whom we have seen, which almost invariably results favourably to our dear *impartial* selves. I have feared that some of these intrepid I's might be running before they were sent.

By the way, I cannot forbear expressing my hope that, as there are numerous applicants, our Missionary Societies will be nice in their selections, and send out none but persons of sterling worth.

My fears both for myself and others have led to the collection of a few hints on "*Missionary qualifications*," which, if you choose, may occupy some corner in your paper.—You will find them distributed under the following queries:—

I. What induces to a missionary life?

II. What are the qualifications of a Missionary?

III. How shall he discover his field of labour?

IV. How should he employ himself before he goes?

I. What induces to this holy work? I marshal in the front *ardent piety*. He that would go with none is a *fool*. He that would go with little is probably deceived as to his motives—it is the name,



or the company, or a restless spirit, or a discontented home that sends him. Let him be sure, therefore, that he has piety; then inquire how much. Examine (1.) As to *faith*. Is it steady? Has it become habitual? Has he learned to rest composedly upon the promises not only in good weather, but in seasons of difficulty and darkness? His trials will be great, and he should have learned to give implicit and unwavering credence to the word of God, and upon it to stake success, health, friends, comforts, and even life itself. (2.) as to *zeal*. Does it burn steadily or at intervals? It should not be the casual ebullitions of a heated imagination, but the steady glow of habitual devotedness. Its exertions should not be the unfeeling mechanical exhibitions of one whose business is religion, but the tender expression of love to the soul—not lost either in empty wishes and distant expectations, but active and efficient *now* to the extent of its opportunities. Undoubtedly he that wishes to evangelize the heathen, yet sits still at home, is deceived. It is not true zeal but concealed ambition. Also, as to his *self denial*, spiritualty, &c. &c.

2. I mention a correct scriptural view of the heathen world. Let him survey the field, and it is every Christian's duty, and estimate the comparative necessities of every part. I think he will be convinced that labour is more important in heathen than in Christian lands. For (1.) the people here have heard the gospel, and in most cases may retain it among them if they will; *there* millions never have, and many it is probable never will, unless *he* carries the message. (2.) There the gloom is so awful and so universal that a single taper may be more distinctly seen, and more extensively beneficial than the concentrated rays of hundreds, in a land already enlightened. There are the strong holds of Satan, and every effort possible should be directed thither. (3.) For one who is willing to abandon friends and country for a heathen land, there are hundreds to sit down in the comforts of Christian and civilized society. This is *fact*, so that the trite objection that charity begins at home is destitute of force. There is little danger of home's being neglected. (4.) The command to preach the Gospel to every creature still binds in all its force, and no

Christian therefore is at liberty to sit down unless all have heard it.

I do not intend to intimate by this that the labours of faithful men at home are comparatively of little value. Some must stay, and they who do, may as effectually serve God and promote the interest of his church as they who go, first by converting the heathen around them, and then supporting those who may convert the heathen abroad. Frequently such a view of the antichristian world will excite,

3. An inextinguishable desire to become a Missionary. Many feel an occasional anxiety for the heathen, and an occasional wish to help them, but this is not enough. Let them have such a desire for missions as Columbus had for discovery, which nothing could abate until it had accomplished its purpose. Let it be like that which Pearce so painfully endeavoured to repress—like that which inspired Brainerd, Martyn, and others, especially Hans Egede, who for thirteen years struggled against every kind of opposition, both from friends and enemies, to visit the dreary shores of Greenland. (See Brown's History of Missions.) In conformity with this is the Moravian maxim, "Never to *persuade*, much less to *urge*, a man to engage in missions. It is necessary to mention,

4. A freedom from all such engagements as ought to prevent, which is the last inducement I shall name. Here there is difficulty, and every case must be determined by itself. An aged widowed mother, unprovided for, and unable to provide for herself, should not be left to beggary. But are the mere *wishes* of dear friends to detain him? I suppose not: because all have their friends, and the ties which unite them are in all cases strong. Now some must rend them, or the heathen must continue such, and why not I as well as any other? Nor is it any great matter. For wealth, parents, and children, are sometimes separated even during life; and whilst they are making money they endure the separation. Why not the same *for souls*? Friends should be consulted, but if we can be sure that God has called, let them hold their peace.

We are now prepared to inquire,



II. What are the qualifications of a Missionary? Piety is here presumed. Let him possess,

1. A good constitution. It is essential that there be health and strength to labour and endure fatigue. A missionary station is not the place for broken, or even very weak and delicate constitutions. He should be *able* as well as willing to endure hardness.

2. Industrious habits. If there are lazy Christians, let them stay at home. There is not room at those stations for habitual or even partial indolence, nor even for industry that is not efficient; for there are some always busy who yet accomplish nothing. He should know how to pass from one duty to another, easily and naturally, without wasting a moment.

3. Firmness and steadiness of mind. Not whimsical or fanciful, peevish or capricious, but patient and persevering.—Not soon discouraged, nor easily diverted from his purpose; but amidst dangers, difficulties, oppositions, and disappointments, still unmoved. For this spirit of patient endurance nothing will compensate but a zeal so ardent as by its very intensity to prevail over all that opposes. Together they form the heroism which Mr Ward inculcated—a perfect willingness not only to suffer, but to die, if required, for the Saviour's sake. Martyr had both.

4. Prudence. So as to adapt himself to persons and circumstances—to devise proposed plans, and a proper time and way to execute them. At most stations one continually guilty of imprudencies would do more harm than good. His zeal being without knowledge, and his courage degenerating into rashness, he would speak when he should be silent, run where he was not called, drive when he should entice, and alienate when he ought to win. Better stay at home.—There he may apologize for his blunders, or they may be overlooked, but abroad the mischief would be irreparable.

5. *Commanding talents.* To the heathen he appears the representative of a Christian nation, and the herald and advocate of its religion, and as the ablest

no doubt that could be sent; for so we regard ambassadors. His talents, therefore, as well as his piety, should be sterling. Piety however ardent, if conjoined with a mind but weak or uncultivated, would be a poor defence against the gigantic powers of Red Jacket, or the acute and subtle objections of the Indian or Persian philosophers. Men of common minds, it is true, have been eminently useful, but where there can be a choice, let us have all the talents we can get. Let me add, he should have learned to preach *without notes*.

6. Facility in acquiring languages.—This is essential to a foreign Missionary: though one or two in India from England entirely want it. Not necessary among our Indians.

7. Easy manners. Should feel at home among strangers, and make them easy in his presence. He would then more readily gain access to their feelings, and when the heart was open could cast in his seed. Haughty and repulsive, or even distant and reserved manners would be entirely unfit to conciliate heathen opposers or superstitious bigots.

8. A cheerful disposition. One pre-disposed to melancholy would be peculiarly unhappy where there is so much to try the faith and depress the spirits.—One naturally inclined to brood over his disappointments, and to magnify his trials, would make himself and others continually unhappy. A wife of this cast would be peculiarly unfit. Yet Brainerd was naturally of a melancholy temper.

9. I must not omit a deliberate consideration of the subject. In some cases, I fear the determination to become a Missionary has been too hastily formed. One looks on the bright side and is captivated. He should think of the stony ground hearers. "These are not the men we want, says Mills, and I would, so far as in my power, prevent those from engaging who had not thought much upon the subject, and who were not prepared to endure all things for the elects' sake."

That God may direct inquirers is the prayer of

JUVENIS.

## A HINT TO THE RELIGIOUS WORLD.

That the kingdom of Jesus the Mediator shall yet extend over the whole earth, is a doctrine taught alike by himself and his Apostles and Prophets. "For from the rising of the sun even unto the going down of the same my name shall be great among the gentiles; and in every place incense shall be offered unto my name and a pure offering: for my name shall be great among the heathen, saith the Lord of Hosts." We may therefore feel equally assured that the gospel shall spread over every land and shed its cheering light on the eyes of every nation, as that the morning sun will arise after the darkness of the night or that the spring will return with its beauties after the dreariness and barrenness of winter. But how is this mighty moral work to be effected? the answer is obvious. Not by miracles, but by means. *Faith* has hitherto come by reading, or hearing; by the instrumentality of divine truth. The name of Jesus has become precious to millions in America, and Europe, and Africa, and Asia, and by the same word the savour of his name will be extended until he is felt, and esteemed, and adored as the **DESIRE OF ALL NATIONS**. How incalculable therefore is the number of the copies of the scriptures yet to be circulated, and of the Missionaries to be employed, before the exclamation is uttered by the lips of men of every language, "Lo we have found Messiah of whom Moses in the law and the Prophets did write; Jesus whom the Father sent to be the Saviour of the world." And however great the work to be accomplished in giving the gospel to the nations, there is wealth in the possession of the professed followers of Christ answerable to the magnitude of this work; wealth which might be spared without the sacrifice of any real temporal enjoyment, while it would conduce to our own eternal gain, and to the salvation of millions of fellow immortals.

It is generally acknowledged, that property left to children, in nine instances out of ten, proves an injury, rather than an advantage. Let us appeal to facts

which are now obvious to the view of every observer. Go through the populous state of New-York; look at the industrious prosperous mechanics; at the enterprising merchants, at the most useful ministers, at the respectable, influential lawyers, and the judges who adorn your civil bench; are they not almost universally persons who entered public life with nothing but a plain, virtuous education, and have risen under the divine blessing by their own exertions. Take also a retrospective view of the state for thirty years past, and do you not find the children of those who then managed its pecuniary and political concerns, and who inherited ample fortunes now living in obscurity, many of them in poverty, and others, through habits of dissipation, brought to a premature grave. The influence, the opulence, and the honours of our state, are almost entirely transferred to other hands. This remark is not confined to the last generation, but is applicable to every preceding age. And will not the wealth, which multitudes are now collecting with such avidity for their children, as probably prove a snare to them, as the wealth of the generation which preceded, proved to their offspring? Human frailty, and corruption, and the nature of things are the same *now* which they were *formerly*. Let the religious world therefore nobly come forward and live more entirely for God; as the *Lord prospers every man* in every occupation let him expend for the support of Tract Societies, of Bible Societies, of Missionary Societies, of education Societies, and of every institution which has for its object the diffusion of the Gospel; and, training up their children in habits of industry and economy, let them leave them to the care of a benignant providence. I am a husband, and a parent, and trust that I possess the same tender affections which are usually felt by others in the same relations, and through the sovereignty of a bounteous God am intrusted with a portion of the wealth of this world; and yet I am fully persuaded that by pursuing this plan I should pro-



mote the temporal, and eternal interest of my dear relatives. I do not read in language more explicit, "he that believeth on the Son hath everlasting life," than I read "there is that scattereth and yet increaseth; no man hath forsaken houses, or brethren, or lands, for my sake and the gospel, but he shall receive now in the present life an hundred fold, and in the life to come, everlasting life."

Let us come forward then, and like the primitive Christians lay at least a considerable portion of our property at the feet of the Apostles; let us devote at least a tenth of our all to the managers of pious and benevolent institutions. This must be done; this will be done before the Son of God "hath the uttermost parts of the earth for his possession." Like David and his associates, let us consecrate our silver and gold in collecting materials, and who knows but our children may be honoured for erecting that immense spiritual temple which is to cover the whole earth, and to be crowded by all the nations of men.

That the God of all grace may shed forth the influence of the Holy Ghost on him who writes, and on those who read these lines, enabling us to devise liberal things for diffusing his gospel until the earth be lightened with his glory, is the unfeigned prayer of a PROFFESSED FOLLOWER OF CHRIST.

MR. LEWIS;

If you consider the above remarks worthy of attention, please to insert them in your Register; request the editors in your city to present them to the public through the medium of their News papers; converse on this subject occasionally at the meetings of the Committee of Missions, and of the board of managers of your Society; publish them as a tract in your tract Society, and thus give them a circulation through our own states, and the United States; let christians in the city open a correspondence with some in different parts of the country, and see whether fifty, or an hundred, or even a thousand, may not be found possessing zeal enough for the glory of a bleeding Saviour, and compassion enough for the souls of perishing sinners, to devote a TENTH of their all, for the express purpose of sending the gospel to the benighted nations.

Let this be done without delay. Let none be tempted, through indolence, or worldly mindedness, to say the time is not come; the time that the Lord's house should be built; because our lot is evidently cast in the last days when the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

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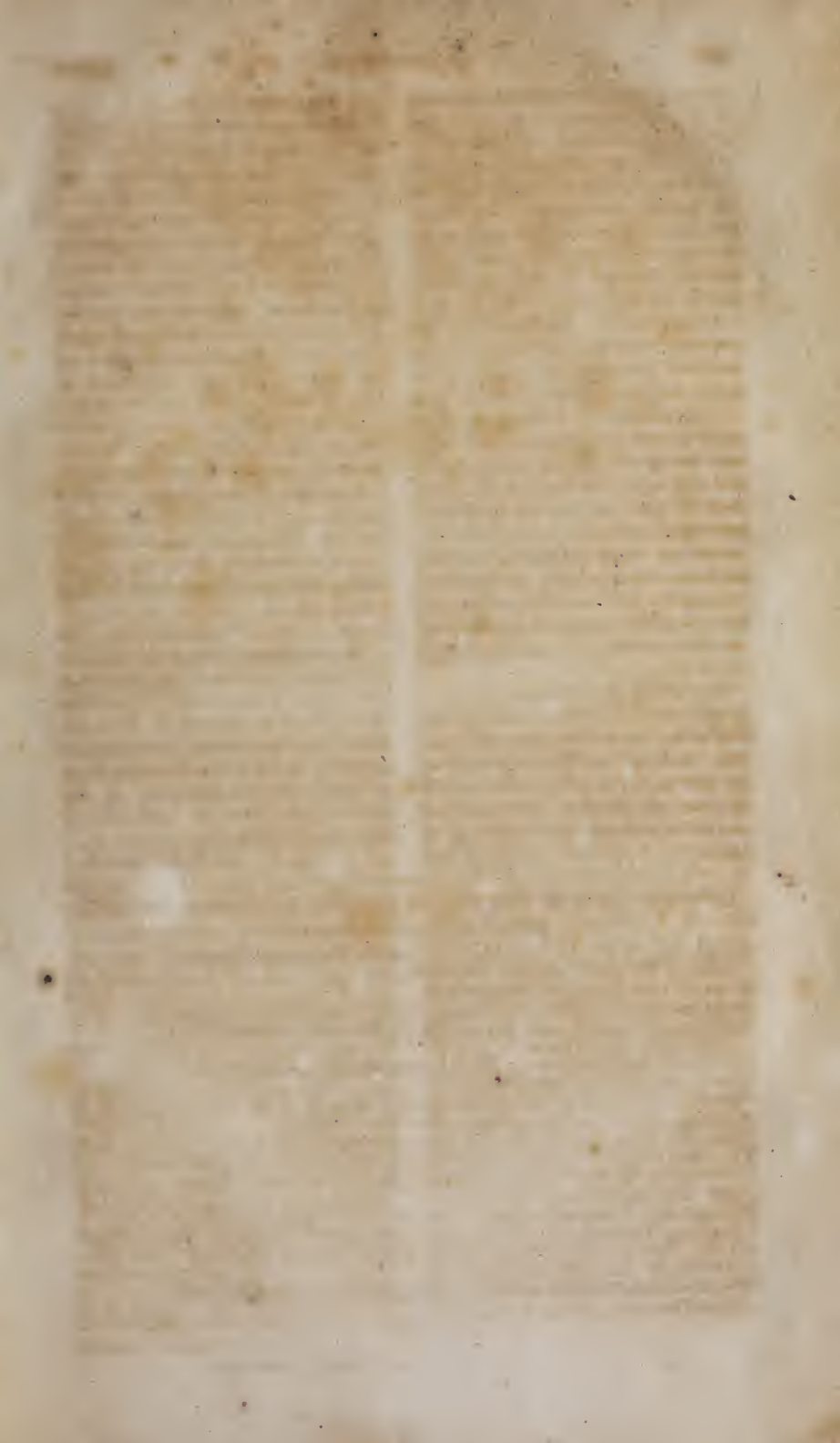
*During the month of June, 1821.*

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|--|--------|
| Aquackenac, N. J. from the Auxiliary Female Missionary Society, received by Mr. Alexander Ackerman,  | 32 00  |
| Barre, Vt. from Nathaniel B. Dodge, Sen.   | 10 00  |
| Bridgeport Auxiliary Missionary Society, by Sylvanus Sterling, Treasurer, Galway and Charlton, Saratoga Co. from the Reformed Church, by their Pastor, Rev. James Mairs, | 25 00  |
| New-York. Collected at the Monthly Prayer-meeting in the Associate Reformed Church in Cedar-Street,  | 14 50  |
| Pompton, N. J. Aux. Miss. Soc. by their Treasurer, Mr. J. M. Ryerson,  | 7 12   |
| Pittsburgh, from Miss Cowan, by the Rev. James Miller,   | 28 25  |
| Painesville, Ohio, from the Monthly prayer-meeting, by Mr. Stone,  | 10 00  |
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| Six Mile Run, N. J. from Andrew Brown, Treasurer of the Missionary Society, for money which proved bad,  | 186 57 |
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|  | 3 00   |

Total, \$ 332 69

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